

The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER.

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"Whether fate constrains by inexorable law;
or God is the judge of the universe and
arranges all things; or chance without reference
to any order impels and controls the affairs of
men—philosophy ought to be our safeguard."

—Seneca.

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FOR MEMBERS ONLY

Greetings!



BELOVED MEMBERS:

Once more we have gathered together the minutes of some of our Forum sessions held here at headquarters.

I do wish that each and everyone of you would get the correct picture in your mind regarding these Forum sessions so that when you read the reports of the discussions and comments in these pages of the Forum magazine you will be able to visualize the Forum in its actual setting and true nature.

The Forum is composed of those members who write and ask for the privilege of attending the Forum by presenting questions to be answered and who want to sit in the Forum as a member and participate in it. Therefore, in the morning or afternoon sessions of the Forum held here at the Supreme Lodge we have a circle of members and workers which is practically new and different on each occasion. Certain members as workers and department heads are always represented at the Forum but on each occasion there are others who have never been at the Forum or represented at it before and their questions and their comments are carefully listened to and then the Emperor makes his comments pertaining to the points raised in the discussion. It is these comments made by the Emperor in answer to the questions and discussions presented that constitute the reading matter in this Forum magazine. You should think of yourself then as you are sitting at home reading this Forum Magazine as sitting in a large circle of specially privileged members asking questions and listening to the answers given and then hearing the Emperor's final comments. By visualizing yourself as a part of this circle you will feel the spirit of the Forum and enjoy to a great degree the matter that is presented in these pages.

All of us here at headquarters enjoy the Forum immensely for it is our one means of contacting each of you who comes to the Forum in the most intimate and most pleasant manner. There is no attempt at literary style or formality and everything that is published in these pages is taken down in shorthand by the Forum secretaries in just the way in which the statements are made, without embellishments, changes, or modifications.

Questions Answered

Not all of the questions asked by the members at the Forum can be answered because a great

many of them are of such a personal nature or deal with such limited problems as would not appeal to all of the members of the Forum and all the readers of the Forum Magazine. We try to limit the matter in each issue of the Forum Magazine to those outstanding discussions or comments which we believe are of interest to the greatest number of members and not those which are of interest to the least number. Today, for instance, in the Forum there were many questions asked regarding the coming nominations and elections of persons for the offices of master, secretary, and treasurer of the various chapters and lodges. All of these branches throughout North America must hold an election soon and have a new set of officers installed during the month of March. Diverse questions regarding the procedure and the manner of holding the election would be of no interest to the average member.

Then there are the personal questions such as how old is the Supreme Secretary, and when was he married, and what is the average age of the members in some districts, or what foods does the Emperor prefer in his diet and what pieces of music does the Grand Master prefer, etc. These questions, while of interest to perhaps two or three members, are not of interest to all of our members and we do not take space to publish such matter in this Forum Magazine.

One thing that seems to be interesting the members very greatly during these winter months is the coming Convention in July. I wonder if you will understand what I mean when I say that the Convention next July is going to be one that will hum and bristle with excitement and interest. There are going to be many things thrashed out at the next Convention and I dare say from the tentative program that is being worked upon and the long list of suggested things to be taken care of at that Convention that it is going to be one of the most important ones we have held in a long time. We said that about the one last July I know. But this is going to be even more important and of more interest to every member and every delegate who attends.

In the first place, the one great question of auras is going to be settled by having upon the platform one of the most sensitive and highly scientific arrangements for the testing of auras that has ever been presented at any mystical Convention or in any institution devoted to such purposes and we are going to allow everyone who comes to the Convention to have his aura tested

and seen by the other persons present. This is but one of the several interesting scientific things that will be featured at the Convention. And then there are going to be practical instructions in some of the higher principles so that the members after leaving the Convention and going back to their districts will be able to say that they have actually acquired some new knowledge of practical help in aiding the work in their districts. But we are going to make this Convention especially interesting to the members in many other ways and I would like to see every branch and chapter of our work make arrangements now to have one or more official delegates present at the Convention. If no member can afford to come of his own accord as a delegate, then the chapter or lodge should see that his carfare is paid by the group for each group must have at least one delegate at the Convention.

And then there is going to be the new Rose Croix University building with the enlarged scientific laboratories. Our members will find delight and pleasure in spending hours in this new building, examining the equipment and seeing the devices with which we test and prove the laws and principles given in our teachings. This new great building is going to be built with the help of every member in the organization for it is not only to be a loving monument to the memory of our late Grand Master, Charles Dana Dean, but it is to be the foundation in North America of the greatest mystical and occult university that the Western world has ever seen and every member is to be a founder of this great university. Very soon we will send to every member in the Order a pamphlet describing this new university and its plans. It will mean so much to those of our members throughout North America who want to go into the higher work or specialize in any field and it will mean so much for the integrity of the Order and its future development that I know every member will be interested in this subject.

And I would like to say to all our members how happy we are in our close association with the new Grand Master, Frater Le Brun. Since his arrival here from France I have received an official communication from the Emperor of the Order in Europe stating how highly he recommends Frater Le Brun and what it means to the international association of Rosicrucians to have one of the International Councillors from a foreign jurisdiction associated with us here for it gives a closer relationship with these foreign jurisdictions. Frater Le Brun has made every arrangement here in the location of his permanent office and the arrangement of his activities so that he will be here every day except Saturday afternoons and Sundays to greet visitors and to grant interviews with those members who come

here to see him and to give them every personal help that it is possible to give in the understanding of the teachings or the mastership of any of life's problems. And what a joy he will be to all of us next summer at the Convention! I know the members will admire his charming disposition, his brilliancy of mind, his very evident mastership of our principles and his keen intuition and foresight. His wife will assist him also during the Convention for she too is highly developed in the work and has devoted her entire time to the welfare of the organization.

I hope, therefore, that as you read the Forum Magazine for this issue you will gain much information from the comments made and the questions asked and answered. Your letters addressed to the Forum will always be welcome even though we must delay sometimes before the questions are finally brought into the Forum for discussion or appear in these pages. With these words of introduction I now ask you to step across the threshold from the reception room into the Forum and sit down with us for a while and listen to our private discussions and comments.

Fraternally,

H. SPENCER LEWIS, *Imperator.*

January 17, 1934

A Mistaken Idea

Recently there has come into our hands a leaflet published by an organization that teaches astrology and sells lessons dealing with this subject and similar ones. In this leaflet the statement is made that Amenhotep IV, known as Akhenaten the great mystic Pharaoh of Egypt, was not only a believer in astrology but established a school of the "stellar science and stellar healing." This is such a surprising statement and so new to us that we were naturally impressed to read the circular very carefully and try to discover any foundation in fact that would warrant such a statement.

Amenhotep is the acknowledged traditional founder of the modern form of the Rosicrucian Brotherhood, as the successor to the mystical systems of instruction established by him about 1350 B. C. As the traditional first Grand Master of the organization, this remarkable man, who did so much in the elevation of the minds of the thinkers of his country and who established the first monotheistic religion in the world and abolished all of the Egyptian gods and goddesses to worship the "one true everliving God," is held in great reverence and esteem by Rosicrucians, as he is held in esteem by historians, because of the remarkable changes he brought into the lives of the Egyptian people and the marvelous changes

he brought in the fields of art, literature, and science in that country.

To accuse him, however, of having established a school of astrology and a school of astral healing seems to us very far-fetched and is not based upon any facts which we can discover in the many lengthy documents and records we have of his life and career. All of the Rosicrucian organizations throughout the world for many centuries have delved deeply into the life of this man because of his traditional association with the organization and because of his very high and beautiful mystical teachings. Long before any of the popular books dealing with this man's life were issued by scientists and experts who also made an investigation of his life, our Rosicrucian rituals contained extracts from his writings which have been verified by modern investigations on the part of these scientists and experts. But nothing in these writings and nothing in any of the engravings found upon his temple walls or on the walls of his home and other buildings warrant the belief that he dealt with astrology or established any new or different school of astrology than that which was being practiced by some of the priests of the priesthood in his country. Even our own organization here in North America has contributed to the funds for the excavations carried on in Egypt in his former palace and home, and many of the relics brought from his temples and his home have been sent to us and are now on exhibit in our museum here in Rosicrucian Park. We have hundreds of photographs and reproductions of every part of the walls of his home and temples and copies of his letters of correspondence with others and copies of his ritualistic teachings and there is nothing in any of them that spells a story of the establishment of an astrological school or astrological system of healing, or any practice of astrology in his mystery schools.

The leaflet that I have before me issued by this present day school of astrology contains some pictures of engravings purported to be from the sun disc with rays extending from it and at the end of these rays the artist has placed hands and in one of the hands the Crux Ansata, or cross of life, as used by the Rosicrucians. The writer of the leaflet attempts to interpret the rays emanating from this sun as being astral rays and in the description of the design "the disc of the sun with distinct rays descending to certain parts of the bodies of human beings." He then goes on to say that these rays touching the various parts of the body intend to show how the rays of the sun affect the various parts of the body as claimed by astrology. In all of the pictures that we have, or actual photographs of the paintings, carvings, and etchings in the walls, temples, manuscripts, and

other places and things connected with the life of Amenhotep, this sun disc with its rays extending does not present or warrant the interpretation being given by the astrological school.

In the first place, the rays do not point to various parts of the human body but are used as a decorative background and in a few places where there were persons standing in the foreground of the picture the rays in the background may come in close proximity to the bodies, but in the majority of the cases the sun disc and the rays are high up above the bodies in the sky and the rays do not come down to and touch any part of the body but are merely symbolical of the rays of light coming toward the earth and giving life and vitality to everything that exists on the earth. The fact that one of the rays always contains the "key of life," or the cross of life, carries out the teachings of Amenhotep that from the sun comes all life and especially the mortal life in man. The other hands at the ends of the rays have a mystical interpretation in the Amenhotep teachings that has nothing in the world to do with astrology.

Such an astrological explanation is almost as strange as would be an explanation by some one that the hands at the end of the rays meant the sun was taking up to itself from the earth all of the bounties and the good things that the earth produced, or that the hands meant that the sun was trying to solicit or ask for alms from the people living on the earth. If this sun disc and its rays were meant to be an astrological symbol and if the rays of the sun were meant to show that each really affected a certain part of the body of a human being, then in every case where the sun disc and rays were used there would be the same number of sun rays and they would always touch some human body in the picture and always touch that human body at the same place. This is not the case, however, and a symbol or illustration that is meant to be diagrammatic is of no value whatever if in each case where it is used it is drawn differently and does not so conform to some rule or law.

A great many persons are going to be misled into thinking that since Amenhotep was the founder of a so-called "stellar art," he, therefore, promulgated the idea of astrology and all modern Rosicrucian organizations should teach and advocate the astrological science. Those who come to this conclusion will be in error and should investigate the matter before coming to such a conclusion.

Any of our members who may be in doubt about this matter should read the new book recently announced by us entitled *The Dawn of Conscience*, written by Prof. Breasted of the Oriental University of Chicago and one time specialist in the study of the life and teachings of Amenhotep in Egypt, and whose book on Amen-

hotep's life and teachings is considered one of the most reliable ever prepared. A reading of this new book *The Dawn of Conscience* will show that Amenhotep could not have been an advocate of any form of astrology and there are many points in his teachings which show disagreement with the astrological ideas and nothing that would warrant the idea that he is now to be credited with originating such an institution or system.

A great many things in the past have been attributed to Amenhotep and hung on the fringe of his great fame, but this is one of the most surprising features of all that have been attributed to him in the past and we cannot help but protest against the idea.

Funeral Expenses

I want to discuss today in this Forum a matter that each one of the department heads of our organization should keep in mind and deal with properly in any future correspondence that may arise pertaining to such a subject.

A very unfortunate thing occurred recently in Los Angeles. A member of the National organization, who had suffered financial losses through the recent depression and who was living all alone in this world without kith or kin, was suddenly taken ill from some peculiar condition and before he could notify our Sunshine Department or get further help or advice was taken to a hospital by the person owning the rooming house in which he resided. In a short time he passed through transition and the first word that was brought to us about the Frater's unfortunate circumstances was brought to one of the officers of the lodge in Los Angeles by the woman in charge of the rooming house. She claimed that upon examining his personal things in his room after his transition she found his membership card indicating that he was a member of the AMORC and she, therefore, demanded that we immediately pay his hospital bills, his physician's fees, and the funeral expenses. When she was told kindly that the Rosicrucian Order did not carry any kind of insurance for its members and would not pay the physician's and hospital fees or funeral expenses, the woman became quite insistent, claiming that her husband belonged to the Eagles, or some similar organization and that his yearly dues were less than those paid by our members and that he always received money to compensate him for expenses incurred during illness and that his funeral expenses would be paid also. She said she was going to instruct the undertaker and the hospital people to collect their fees from AMORC. It took considerable argument to change her mind and even then the change was not completely made, but at least the members

saw to it that expressions of love and sympathy were carried out and this was all that the organization could be called upon to do in such circumstances.

I know that looking at this matter from the sympathetic point of view makes it appear as though AMORC is cold or indifferent to these matters and we might just as well have these points straightened out right now as at some future time, for I feel sure that although there have been only a few similar instances in the past there may be more in the future.

It is true that in America there are a great number of so-called fraternal organizations that are nothing more or less than fraternal insurance organizations. I am not belittling them for they do an excellent work. I should say as a mere matter of guess that there are tens of thousands of men in America today who have no other kind of life insurance than that which is connected with some society or fraternity to which they belong, and that these same men would never have made any provision for any kind of insurance if they had not been tempted into joining one of these many fraternal insurance societies. For this reason alone these societies are doing an excellent work. Each and every time they convince a man that it is good to make provision for the expenses of illness and transition, and succeed in getting him to do so, they are doing a good work for the individual and for those dependent upon him. But to compare such organizations with the Rosicrucian organization is absolutely unfair. It is true that in many of these organizations the yearly dues are very small, especially if the insurance or obligations for debts and funeral expenses are small. But most of these fraternal insurance organizations give the member nothing else but such insurance. It is true that they have meeting places where they have elaborate symbolical initiation ceremonies, but this is the only form of ceremony and the only occasion upon which these members are required to be in attendance and receive any service from the organization. Each year they must renew their annual dues and in paying these dues they are simply paying premiums on an insurance policy. AMORC, on the other hand, sends to its members the weekly lectures and monthly magazine and gives many kinds of service to its members that these other organizations do not render. We spend more postage on each of our members in one year than these fraternal organizations spend on their members in twenty years. The printing and secretarial costs of what we send to our members is more in one year than these organizations would spend on one of their members in an entire lifetime. And in addition our members can receive advice and metaphysical help and other aids that no other organization can give and

upon which no price can be placed by us or anyone else.

We prefer to think that AMORC is helping its members to become free of disease and to live happier and need less expenses for physicians, rather than allowing them to go through life in the ordinary manner and then pay their doctor bills for them.

Nothing would please our organization better than to be able to have an elaborate, symbolical, Rosicrucian funeral for every member who passes through transition, by having the body brought to one of our branch temples and conducting a ceremony by all of the officers and then paying the complete funeral expenses. Such a thing could not be done out of the small amounts of money afforded by the very narrow margin of profit derived from each member's annual dues. In fact, during the time of depression and throughout every year we are carrying members for periods of time without dues when they are temporarily embarrassed, we do many other things that help to use in a humanitarian and general way the small amount of profit that comes to our organization through our nominal income. In the lodges throughout the country the records will show that the operating expenses of the lodge, the rent, light, heat, postage and other incidentals practically consume every penny of the dues that are paid by the members. From what source, then, would come the large funds needed to take care of sick benefits, physicians, and hospital bills, and funeral expenses? We have often discussed with some of the largest insurance concerns in America a plan whereby we could originate a new form of insurance that would protect our members' dues during a period of depression or financial embarrassment. They say it is a difficult plan to work out and that it would be a continual loss and would not, therefore, be carried by any regular insurance company. But one thing is certain and that is that not one of our members has any reason to expect that the AMORC is an insurance or mutual benefit organization and that such expenses as we have been talking about would be paid by the organization.

In some organizations an assessment is made whenever a member passes through transition. By assessing each member a dollar, or two dollars, or five dollars, enough is raised to cover the funeral expenses. But even here in such a case we would have difficulty because we have assured our members that assessments are very seldom levied against the member, and so far we have carried on our organization for many years without doing more than accepting occasional donations. At no time have we ever insisted that members should make donations, nor have we contemplated a single form of assessment. We try to make the

monthly dues cover every possible expense of regular operation of the Order.

In every city where there is a temple and a lodge of our organization or a large sized chapter, a brief funeral service can be conducted by one of the officers of the lodge or chapter at the time of the funeral and this brief symbolical service, accompanied with an appropriate floral piece, is our method at the present time of expressing our sentiments on such an occasion. Naturally, we do not adopt the idea of profound mourning nor conduct any service of profound regret in the sense that is often displayed at funerals, for we look upon transition from an entirely different view-point. But this is the utmost that can be expected of a lodge or chapter of the organization, unless the person who has passed through transition is a high officer and the members themselves insist upon voluntarily spending money for other purposes.

Life Insurance Advisable

But this only indicates how important it is that every member should look after these matters in some way. It is not necessary to join an insurance fraternal organization in order to secure any special low rates for insurance. Very often the argument is made by some solicitors that by joining some new or small fraternal group a very low rate of life insurance can be secured. Statistics published a few years ago showed that a great many members of these so-called insurance societies were paying even a higher rate than was necessary, so far as insurance is concerned. They might be receiving some additional benefits in a fraternal way, but so far as sick benefits and funeral expenses are concerned they are paying higher rates than they would have had to pay to one of the standard, well-established, sound, insurance companies.

For the average person in fairly good health and below sixty years of age an insurance policy of a nominal nature is neither an expense nor an inconvenience. It is not an expense to lay aside some money each month for insurance for it is one of the best investments that a human being can make. It is true that the full benefit of such a policy does not return to the one who secures the insurance policy, but it most certainly does come as a blessing to those dependent upon the deceased one and who must bear the burden of the great expense. Accident insurance is the cheapest form that can be secured and yet statistics show that a very large portion of those who pass through transition are victims of some sort of an accident.

It may be difficult to save money and put it in the bank simply because it is not a compulsory thing and one is too easily tempted to defer it

and skip a few months at a time, but the carrying of an insurance policy is something that is so regulated that the individual either must pay something each month or lose the benefit of what he has already put into it and for this reason many persons have been able to save and lay aside a financial benefit for the future through insurance, when they would not have been able to do the same thing through saving a small portion of their income and putting it into the bank.

It is a deplorable fact that more than fifty per cent of our members do not carry insurance policies. We gather this from the correspondence we receive. Most of these persons have wives or children dependent upon them and they are going through life trusting that the widow and children will be able to take care of the funeral expenses without any funds having been saved in the bank or otherwise to help at such a crucial time. I think that everyone of our members should look into this matter at once. Each year you put it off increases the amount of the premium, for the premium grows higher as you grow older. A small accident insurance policy or a small regular policy can be carried by the average person without difficulty. Even one that provides only two or three hundred dollars at the time of transition and which costs but a few cents a month would be a great help with those who will be left face to face with a serious problem at the time of transition.

But AMORC is not an insurance organization and makes no pretenses or promises of being such, and it is unreasonable to expect the Rosicrucian organization to meet and cover the expenses of members during illness or at the time of transition

The Mystery of Sleep

Our good Frater Jenny living in New York says he and the other members in New York who have been well-acquainted with the Emperor's activities for a good many years are considerably interested in the fact that the Emperor is able to do a great amount of work during each period of twenty-four hours with a minimum amount of sleep and he wants to know something about the proper way to sleep and about sleep in general. He says that most of them have come to the conclusion that the Emperor is following the example of the late Thomas Edison, who claimed that four hours sleep out of each twenty-four was quite sufficient. Frater Jenny says, "Will you kindly tell me whether this ability to sleep so little and so completely is chiefly due to the art of properly relaxing or whether there are other mysterious factors involved?"

Now the truth of the matter is that I get a good amount of sleep each day, but not all at one time.

I take cat naps during the day when I find opportunity to do so without neglecting anything. For instance, the moment I step in an automobile to take a ride, whether that ride is to be for ten minutes or an hour, I immediately go to sleep unless I have a problem to work out or there is some new scenery to be seen. To ride in the automobile and look blankly at everything and see nothing and miss this opportunity of resting the mind and body seems to me a waste of time. On the other hand, if I go to a moving picture production with my wife and children for the sake of hoping to see an interesting travelogue or scientific picture of some kind and to give my wife some relaxation, too, and the picture proves to be uninteresting, instead of sitting through it and being bothered to death, I promptly go to sleep. Then throughout the day I do the same thing. I will stop in the midst of heavy correspondence and sleep for five or ten minutes at my desk. If I am doing some Cosmic contact work I allow my body to go to sleep, but keep my mind active. If I am in the laboratory waiting for an experiment to occur or waiting for some result and have five minutes to wait, I sit in the chair in front of the laboratory equipment and place my hands in such a position that I will be warned if anything goes wrong and I attune myself with the experiment and promptly go to sleep. When the experiment is about to manifest I am psychically warned and I wake up at the right moment. While adjusting the color organ for its showing at the Convention, I would sit down in the seats in the auditorium and watch the three or four workers who were fixing things as I suggested and when I had two or three minutes to wait while they sawed and hammered, or climbed up ladders or heated a soldering iron, I would promptly go to sleep. I can sit in the bright sunlight, or in the dark with music playing, or with absolute silence and go to sleep. I can even stand up and go to sleep.

At the risk of being criticized for repeating, I want to say again what I have said several times previously in our discussions, namely; that I can go to sleep completely or 100 per cent or 80 per cent, 60 per cent, as I choose. Invariably when I am at a moving picture production and the picture is really interesting in both scenery and sound, and I do not find it necessary to stay 100 per cent awake in order that I may listen and see so I go to sleep to the extent of 60 per cent. In other words, every part of my mind and body except the faculties of hearing and seeing go to sleep, even to the extent of bordering upon the heavy breathing that sounds like snoring. If there are only pictures and no sound, I will go to sleep 80 per cent with only my faculty of seeing being awake. I very often enjoy a beautiful piece of radio music in the evening, or early in the morn-

ing, or on a Sunday afternoon by lying down or sitting down near the radio and going sound to sleep except for my hearing. And in such a case I will hear nothing but the radio music. A telephone may ring and door bells may ring and sirens may blow and people may knock on the door or do other things and I will not hear them, but I will not miss a word said by the radio announcer or any part of the music and afterwards can tell every incident and feature of the program. I have gone to sleep listening to conversations between two persons and afterward repeated precisely what they said and nevertheless my body derived all the benefits of complete relaxation and sleep with only the mind active. I can read a book and sleep for in such a case I not only give my body complete rest and all of my mental faculties complete rest except the faculty of seeing, but I allow everything I am reading to become completely registered in the subjective memory because I am more subjective than objective in such a state.

Now you may ask how this is done and the only explanation I can give is that it comes through having developed the ability to completely relax. When I place my head on the pillow after having said all my prayers and salutations and given all the treatments and blessings that I can give, even to blessing the man who invented the beds, themselves, (for the bed does seem mighty welcome and good at times) I say goodnight to myself and go to sleep in half a second. I neither toss nor roll nor fuss or fume about it. Even years ago when I used to stop at the homes of many of our members overnight during my rapid lectures around the country, they would comment on the fact that in the morning the bed clearly revealed that I had put my head in one spot and my body in one part of the bed and never moved an inch during the entire night. I still wake up in the same position as I went to sleep and with the same thoughts in my mind as occupied my last conscious moments, and that thought is always one of thanks and appreciation for life and its blessings. There are members in my family who have not learned to relax and there are thousands of our members who do not know how to relax and they are asking for information on how to relax. If there is any way to tell anyone how to relax, I do not know what should be said. I try to tell them to put themselves into the position that they would have to assume on the stage if they were playing a dramatic part and had to imitate a person who was suddenly shot and was lifeless. In such a case you must crumple up and fall down as limp as a bag full of apples. But when those to whom I have been talking try to demonstrate to me what they think I mean they make a fall that is anything but natural and far from being an example of relaxation.

It is not necessary for the eyes and ears and all of the five objective faculties to be asleep in order for you to sleep in a physical sense or even mentally. If three or more of the faculties of the mind and all of the outer functionings of the body are relaxed the body and mind will go to sleep and rest and recuperate and gain rejuvenation and benefit. Five minutes of complete relaxation of this kind is more beneficial than two hours of the nervous, restless sleep that the average person indulges in.

I think I told our members once before about some moving pictures that were taken of people while they slept. In a clinic a moving picture camera was stationed so that pictures could be taken from above of five people sleeping in single beds. After they had gone to sleep lights were turned on to enable pictures to be taken while the persons were protected from the light by being blindfolded. One picture was taken every minute during the eight hours of sleep throughout the night and early morning. When these pictures were shown on a screen it brought the eight hours into a twenty minute reel. The people in bed looked as though they were doing the wildest kind of acrobatic stunts. They rolled and tossed and kicked and jumped and pounded the pillow and changed them and sat up and lay down again and rolled and pulled the covers on or kicked them off and kept this up in a wild style throughout the whole of the eight hours. Yet the average person calls this sleep and wonders why he isn't rested after eight hours of it. Ten minutes of complete relaxation and perfect rest would be of more benefit to such persons than the whole night of sleep. If such brief periods of perfect relaxation can be picked up four or five times during the day it will compensate for the wearisomeness and exhaustion of the day's activities and when six o'clock comes such a person does not feel exhausted and is ready for work throughout the evening and night.

Relaxation

Imperfect relaxation is not always a result of disease or nervous conditions or indigestion or anything of that kind. There are more perfectly healthy, normal persons who cannot relax or remain quiet in their sleep than there are those who are disturbed through the late overeating of a Welsh rarebit or through drinking coffee, liquors, or smoking. Whether you have a full stomach or an empty one, or whether you have just drunk two or three cups of coffee or not, you should be able to relax instantly. Once you know how to relax, you will be able to do it at any hour of the day or night in any circumstances, anywhere, even with the greatest worry on your mind and with the greatest amount of exhaustion and

fatigue aching in every part of your body. Perfect relaxation is a functioning of the mind, a control of the mind over body. You simply have to will to do it the same as you will to lie down, or will to stand up, or will to drink, or will to eat. You simply come to the conclusion you are going to relax and you do it. How you do it, I cannot say. I repeat that I do not know any formula, any law, or any rule for relaxation. The moment I try to think of putting a method into words to explain to someone else, I find I do not know any words which will describe what I do or what others do to relax.

Some persons do not relax until after they have actually gone to sleep. These persons often struggle for hours to get into relaxation and I think that finally exhaustion overcomes them and they relax from being worn out in trying to relax.

It has been said that the best hours of sleep are those which precede midnight. In other words, if you are tired enough to go to sleep at ten o'clock and really sleep and from ten to twelve, it is because you were so tired that the moment you laid your body upon the bed your fatigue caused you to relax and in that relaxed state you got more benefit out of real sleep than you could get after midnight when the body begins to lose its relaxed state and you begin to toss from side to side and border on the line between sleep and wakefulness.

Observe the cat and dog around your house, if you have these pets, and notice how the dog will come in after too much exercise and drop with such complete relaxation that he is just like a lifeless lump of meat that someone has dumped on the floor. Animals know how to relax and they do it frequently and take little naps that are beneficial to them. But also notice a dog can sleep with eyes ready for attention and with his ears attuned and that no matter how sound asleep he may be a mysterious noise or unknown noise will bring him to his feet in a moment. I have seen relaxed kittens and cats that heard nothing else, even a call for food, but nevertheless heard the little squeak of a mouse or some little noise between the floor that resembled the sound of a mouse. They are evidently 90 per cent asleep with one mental faculty awake and on guard.

I hope all of you feel now that I have said all that should be said on the subject of sleep and if you ever see me anywhere with my head nodding, remember that I am either taking a little nap or carrying on an experiment, and in either case I should be left alone. There are only a few occasions when you will not find me asleep, and they are when I am having an interview with one of our members, or walking on the street, or driving my automobile. I may also some day be found "asleep at the switch." It may be a radio switch or an electrical switch of some kind, but it will never be a switch that is in control of our

organization and its ideals. At that switch I will always be wide awake and fully active, mentally and physically, until I go into a spiritual sleep.

Unknown Powers

When we stop to realize that the greatest of living scientists, familiar with all of the known forces of the universe, are speculating today as to the possibility of the greatest power in the world residing in an invisible atom and are sure that in many of the simple, harmless looking elements to be found in the earth, is where resides the greatest force that man has ever known we realize that with all our education and training we do not know half as much about the unknown forces of this great universe as we should know. Scientists are deeply interested at the present time in the mysteries of the so-called Cosmic ray. They think they have found a new ray, a distinctly new power, something that they say is the greatest power in the universe and responsible for all other powers. We Rosicrucians know what it is and we know it is not any separate ray or distinct ray, but one known to all of us and which we use in many of our experiments. But think of eminent scientists who are prepared to handle a hundred thousand volts of manufactured lightning and who are not fearful of entering into the combination of chemicals that might explode a city, still being fearful of some of the known forces of the universe.

If such scientifically trained minds can be fearful, careful, and cautious, why should not the seeker and student on the path be even more cautious and careful? Why is it that two simple chemicals dissolved separately in glasses of water may be poured together one way with perfect ease and unite in producing a useful chemical, while if poured in opposite directions a dangerous explosion will take place bringing destruction? Why is it that the passing of a hand over some minerals will affect their nature? Why is it that even in looking at some living elements through a microscope that the power of the eyes concentrated upon them will either destroy or bring life? Why is it that salts dissolved in water will crystallize again under lenses of the microscope and take on whatever form the human eye that looks at them may visualize mentally? The power that resides in the human eye, the emanations from the human fingers, the aura from the human body, may cause an explosion or set fire to a chemical or move a tremendous lever that might operate a piece of machinery. We are not only "wonderfully and fearfully made" but through our bodies and around our bodies are ever present, invisible, unknown forces and powers which we set into motion not only by our physical actions but even by our thoughts and glances. It

behooves all of us, therefore, to be cautious and careful not only in our actions but in our thoughts, and when persons who have no preparation and no proper knowledge enter into experiments in private classes or under some advertised person in connection with some brief lecture course, they are taking their own life into their hands and even worse, for they are bringing conditions upon their consciousness and their soul that will be Karmic conditions through many incarnations to come. Let this be a warning, then, to all seekers to follow carefully the straight path of our Rosicrucian monographs. There is excellent reason why certain experiments are given to you only at certain points in your studies and why these are not duplicated until after several weeks have passed and why you are told to do only a certain thing at a certain time. It would be easy, simple, economical, and if we wanted to make it mercenary it would be highly profitable for us to send all of our lessons in one package at one time to the student and be done with him for a year or two or three. But the responsibility of our acts would rest upon us. The wrong application of those lessons, the too rapid digestion of them, the unqualified application of the experiments might result in all kinds of harm to the progress and best interests of the student.

Defending the Organization

If any member is attending a public or semi-public lecture, and the lecturer or any speaker from the platform or floor of the meeting place attacks or criticizes the Rosicrucian Order, this member should rise to his feet and ask the chairman for permission to speak, and then defend the organization against any false stories that were told of it by any of the speakers. Challenge the speakers who criticize the Rosicrucians to bring forth their evidence and support their statements with positive proof, or else apologize. This is a battle which we must win simply because so long as the organization itself is respected, those who belong to it or speak of it will be respected.

A New Calendar

So many of our members have written to us asking us to make some statement as to our opinion of the many plans for a new calendar that I think it is advisable to say something at this time and have it appear in our Forum Magazine.

The subject is not new to any of us here, and I think I know the opinion of nearly every one of the executives of our Order who attends these Forum sessions, and who has discussed this matter in our business council meetings.

I think we have received at least a score of different proposals for changing the calendar. There is no doubt but what our present calendar is quite a muddle and inconsistent as well as very troublesome at times. The calendar has been altered and changed so many times in the past for vain and selfish purposes that it probably seems absurd to children and those who think logically for we have no reasonable excuse for having some months only twenty-eight days in length and others thirty and thirty-one in length. Either a month should be a month of a certain number of days, or it should be called something else than a month. The ancients used the cycles of the moon for the arrangement of their calendars and this was logical for each moon period was of the same length.

The question before us, however, is whether we will not have more muddles and more troubles if we change the calendar again than if we leave it alone. The second question is which of the many proposals for changes shall be adopted. There are only a few fundamental agreements in all the many proposals, and it is strange to note that in some of the proposals there are foolish ideas which will become more troublesome than are the weaknesses and errors of the present calendar. The main difficulty seems to be in taking care of the extra hours and days that accumulate, and which form an additional day or week ever so often. In the newest proposal sent to me yesterday, I note that the plan calls for a year of 364 days divided into quarters of ninety-one days each, or thirteen months consisting of twenty-eight days or four weeks. The thirteenth month is called Light, and in this proposal the month of Light is between December and January. But every leap year, so-called, a fifth week would be added called a Light week. A number of other features like this additional month and additional week are found in all the other proposals, and, after all, these are the peculiar things which have upset all of our calendars.

After all is said and done, a calendar is just as much of an artificial thing as is the clock. Then we also have the artificial rules of measurement of space, such as a ruler in inches and feet, or in a metric system, and each of these forms of measurement are attempts on the part of man to give some seeming reality to the conditions known as time and space. To the mystic, time and space are inconsequential and certainly not primary considerations of life, and therefore he can adjust himself easily to any artificial calendar. It is difficult, therefore, for us to become unduly excited about or deeply interested in any proposal for the change of the calendar since we can proceed with our great work just as well with the

present calendar as with any other, and we would like to have an end to the calendar changing business so that when we hunt up anything in ancient records we can be able to tell whether we must make allowances of one week, or part of a year, or a few days, or a month because of the many changes in the calendar which have taken place in the intervening time.

For these reasons we cannot accept the suggestions of some of our members and devote time and space in our magazines and publications to the promotion of any one of the proposed calendars. If any country, or any group of individuals, or any nation, or government adopts one of these calendars and makes it universal, we will swing in line with the changes found necessary, but until that time we believe that a great deal of thought could be expended to a better advantage in thinking about other things.

Universal Energy

Another question asked is in regard to all universal energies having their source or origin in the sun. This question asks: "If the sun is the source of all of these great energies, what reason have we to think, therefore, that our sun is only one of many like it?"

This is an intensely interesting question and one which might lead to a great deal of idle speculation. But science in recent years has proven beyond any doubt that what the Rosicrucians have taught for many ages is true; namely, that the source of all life or energy or power, vitality, and creative consciousness on this earth of ours radiates from the great sun which we see in our heavens. By measuring, analyzing, testing, and even bottling up into accumulators this energy from the sun we find it possible to know the nature of the sun's power and to discover in that power the source of every energy known to man.

Now if our sun is great creative power used by God, it seems inconsistent to think that God created the world in multiple or in many units, each unit consisting of a group of planets with a central sun to maintain them and give life to them. If our scientific and other investigations showed us that our sun, as we call it, merely gave us light and some warmth, but that the vitality of life itself and the creative power so necessary to all things came from some distant source or some source away beyond our sun and invisible to us, we might suspect that there was one central sun somewhere in the universe that nourished life on all of the units throughout this universe. But such is not the case. The belief in many suns throughout the universe, each having a group of planets around it, is purely an imaginery and

speculative picture that was artificially created in the mind of a few men many, many centuries ago. Nothing has ever been discovered by science that actually supports such a theory and which would not support the idea that there is only the one sun in the whole of the universe and that sun is the one which we see and which all living creatures see. So until we have a new cosmogony, we are face to face with the logical beliefs and interpretations of the mystics and the illogical and puzzling beliefs, going through many changes of explanation in recent years, as promulgated by the scientists. If the mystics, and especially the Rosicrucians, are ever able to induce the scientists to make the proper investigations, we believe the time will come when it will be found that this universe is not endless and eternally unlimited space, but a huge cell like every other created thing we have discovered, and this cell consists of the heavens which we explored with our telescopes, of the planets and stars which we have seen through those telescopes and many others yet to be seen, all within one huge cell with the sun in the center and that sun being the one that we see and which we look upon as only our sun and as merely one of many.

Free Will

The next question asked of us is in regard to free will. This comes from one of our Fraters who has been living for some years in Japan, but who keeps up his close contacts with us. He contends that the doctrine of free will implies the possibility of an extinction of the soul. He says if we really have the right and power to choose, we must be able to choose destruction. If we are all "saved" eventually, this implies coercion.

Now the truth of the matter is that free will is a term representing a doctrine, and while the doctrine may be faintly understood by some, the term free will is misunderstood by the majority. Unquestionably the Cosmic urges us at times to do things just as the material world and its scintillating, tinselled phantasmagoria tempt us to do certain things at times. Between the urges and temptations of both the Cosmic and the material world, we have the privilege—we cannot call it the right—of choosing as to how we will yield. It is recorded that when the tempter tried to tempt Jesus, He said, "Get thee behind me, Satan." I recently heard a man say that nowadays the people are living such reckless life that it appears they are saying, "Get thee behind me, Satan, and push!"

It seems that the larger part of the world in recent years has been gradually yielding to material temptations and ignoring Cosmic urges and therefore, we have had a world that exemplifies

gloriously—or the very opposite, according to one's view-point—the famous idea of free will. Certainly mankind has had a long spasm of free will. He has freely willed to do all sorts of things that he should not have done and has gradually increased his brazenness and daring to a point where the very evil that he has brought forth and tolerated and fostered and matured, gradually overwhelmed him and struck back at him. Now we have millions of men and women throughout the world who are trying to redeem themselves and pull themselves up by their boot straps and get out of the quagmire of difficulties into which they plunged as though they were going to dive into an angelic bath. Free will, indeed!

God did give us the ability to reason, to reach conclusions, and to use our will power in doing those things which we decide we want to do. But at the same time he made just a little tighter and a little stronger the laws of compensation. Man seems to forget that accompanying his free will is the voluntarily assumed obligation to be responsible for what is willed. As we choose so must we assume certain Karmic conditions. Man cannot be saved by any vicarious act nor by the grace of God or His son, Jesus, the Christ, unless man first saves himself. All of the blood that was spilled on Calvary multiplied by a thousand fold cannot save the sinner who brazenly and boastfully uses his free will and then seeks to crawl out of his obligation or responsibility and have his Karmic debts fulfilled, shoveled off, and hung upon the cross of another. He himself must be crucified upon his own cross and suffer the pain of the nails he made being driven into his own flesh, and upon his brow must rest the thorny crown of his consciousness, and out of the side of his body must flow the blackened blood of his own evil desires. And will you note that he who is the greatest exponent of free will and accompanies it by an ever continuous exercise of it is the first to protest against every other individual living according to the same code? Free will means to the exemplifier of it a freedom of will granted to him alone. It is his will and his will alone that must be freely exercised. The moment he runs counter to the demonstration of free will on the part of other human beings he protests, for, forsooth, the free will of all beings freely exercised will act like restrictions and limitations to all. If I freely exercised every worldly judgment and opinion and attempted to freely put into operation every conclusion that my objective mind might decide upon, I would unquestionably trample upon the rights and privileges of others. In fact, I could not freely express my will without forcing others to obey my will and at once inhibit their will.

There can be no such thing as universal free will, therefore, and the idea is for that reason a false idea. Law and order is the only will that can be freely expressed, and its freedom of expression increases to the same extent, as that will is in conformity with divine will. So long as I conduct myself in accordance with the harmonics of the universe and the divine universal scheme I shall find freedom of expression for my soul and for my worldly ego. But the moment I attempt to make that freedom of will and that freedom of expression absolutely mine and free in every sense, I am out of harmony with the universe and must either submit to the freedom of expression of all other human beings or dominate their freedom of expression.

For this reason I choose to listen to the Cosmic urge and be in harmony with it, for through it destruction cannot come, and only peace and constructive living results. This is the only free will that is consistent with eternal life, peace, and happiness.

Cosmology

The foregoing discussion of the application of Cosmic principles to the building of success in life leads me to introduce another interesting subject at this time.

We are assisting so many persons throughout the world to change their lives and regulate and control their daily affairs by living in harmony with the Cosmic principles that it seems to me that we should call this practical method of harmonious living by some brief name which each one of you can easily understand and which will mean something to strangers when we mention it.

I propose, therefore, that we call this system of helpfulness, this system of study and application of Cosmic laws by an old name that can be revived and made rather new. Let us call it *Cosmology*.

According to Webster's dictionary, cosmogony is a study of a theory or the study of facts as reveal to us the methods and laws related to or applied in the creation or original formation of the world or a universe. Cosmogony, therefore, would be a study of the universe as a planetary system and as something that has grown out of the original essence forming all matter.

The same dictionary tells us that cosmology, on the other hand, relates to a different study of the cosmos. It says that cosmology is that branch of metaphysics which treats of the nature of the universe as an orderly system or as a governing body. Surely this last definition is one which we can apply to our meaning of the word cosmology. We are studying the universal principles, laws, and metaphysical rules which reveal the character and nature of the universe and reveal the esoteric

effects of these rules and laws in human life and human affairs.

I would say, therefore, that those who are asking for the key to success in life and looking for the best way and perhaps the only way to attain success and happiness of a permanent nature is to seek through the lessons contained in our complete system of instructions and find those principles which constitute a study of cosmology and a manner in which man may harmonize himself with the cosmos and become attuned to Cosmic guidance and Cosmic rewards.

Let "cosmology" be your new word in trying to interest strangers or seekers in our work. Tell them that through the Rosicrucian studies the cosmology of life will be revealed to them in the most fascinating and helpful manner. Let us give emphasis to this new term in all of our personal conversations and written arguments. At the same time let us watch and note how long it will be—or rather how short a time it will be—when some teacher or school of a personal philosophy suddenly adopts this new term in an attempt to confuse the minds of others and make them believe the cosmology they have to offer is identical with ours.

Let Rosicrucian cosmology be your philosophy and school in becoming successful, prosperous, and happy.

Ancient Mystical Phrase

One of our members has written to us asking us to explain the meaning of the letters I. N. R. I. which appear over the crucifix in the Cathedrals of Europe. The gospel records state that such letters appeared over the head of Jesus on the cross, although there is much dispute and difference of opinion as to what those letters were and what they meant.

You understand that the letter *I* and the letter *J* were made exactly alike in the Roman alphabet in those days as were the letters *U* and *V*, and it was only later on we added a little tail to the *I* to make a *J* out of it. Therefore, the *I* could have represented the name of Jesus.

However, we find in mystical literature outside of Christianity the use of the letters I. N. R. I. with a very definite esoteric meaning and we especially find these letters in the Rosicrucian rituals in connection with alchemical and Hermetic formulas and phrases of expression. In one of the temple rituals of the Rosicrucian Order, as used in the Orient, the letters I. N. R. I. are used in an alchemical formula to represent the Latin words: "*Igne Nitrum Roris Invenitur.*" Literally translated this would mean, "By fire, the niter of the dew is extracted." Dew was a liquid used as a solvent in alchemy and is one

of the most important chemical elements known to alchemy. Likewise, it has an esoteric meaning, since its origin is a manifestation of unusual Cosmic principles.

Taking into consideration that the square angles of the cross can be used to form the letters LUX, which means light and fire and heat, you can realize how this Latin phrase was appropriately used in connection with the cross. For this reason much is made of the letters I. N. R. I. and the cross in the ritualism of the Rosicrucians. Therefore, the letters may mean to say, "Jesus, King of the Jews," but they also have a meaning very dear to the hearts of all mystics.

Damning Oneself

The next question is from a Frater in Wisconsin, who says he would like us to tell him what I meant when I said in a recent issue of the Forum magazine that everyone should make sure that he is on the side of truth and victory and not among those who are to be forgotten or forever damned in the pitfalls of deceit and eternal darkness. This Frater probably wonders how anyone can be eternally damned into darkness, but I want to say that while my wording was symbolic and allegorical, it is so near to being literally true that my warning should be taken very seriously. When we wilfully turn our back upon the light and upon truth or upon reason and rationalism and wilfully ally ourselves with something that is glimmering with tinsel and with a mere veneer of attractiveness in order to give pleasure to our minds and flesh, we are simply damning ourselves into eternal darkness. Can we say truthfully that man's destiny lies in his own hands insofar as he can lift himself out of darkness into light or improve himself or make himself more nearly perfect and yet at the same time ignore the fact that he can reverse this process and turn his back upon the light and wilfully plunge himself into darkness?

If man's destiny is affected at all by his mind power, by his actions, by his wilfulness, by his understanding, education, training, interpretation, and other voluntary or involuntary acts, certainly such destiny can be affected either for the good or for bad. The law of grace, however, operates stronger in the case of one who has been acquainted with the light and has basked in it and become familiar with it and who wilfully turns his back upon it and chooses the things of darkness and the tempting offerings of the shadow world. In such a case the law of Karma is insistent that the lesson shall be profoundly learned and it holds him who thus chooses in his own chosen path for eons of time. Our hearts bleed at times when we hear of some of our new mem-

bers and occasionally an old-time member who has allowed the whisperings of some ex-member or someone else to tempt him into the path of a new, personal philosophy or the studying of a new system of salvation based upon some old book or some other interesting morsel of so-called divine or spiritual food. These persons must know that such leaders are by their very acts demonstrating disloyalty to the organization or movement to which they formerly belonged and from which they derived their knowledge and they are now trying to turn that which they received so freely into a system of personal commercialism, and to follow such a person or to listen to his suave and smooth arguments is merely to listen to the voice of the tempter. Nothing good can come out of disloyalty. Nothing uplifting can come out of that which is built upon broken hearts, broken friendships, broken promises, broken obligations, and broken faiths. This is what we meant by the warning, and it is a serious warning, indeed.

Advance Secret Knowledge

One of our members living in New York writes and wants to know whether the Rosicrucians will always be able to issue knowledge that is in advance of the general knowledge of the world or whether the time will ever come when other schools of arts and sciences will catch up with us and know all that we as Rosicrucians know and probably demonstrate and teach the same things we are teaching.

In answer to this question, I want to say that the Rosicrucians will always possess and be able to give to its advanced students, even to its new and young students, much knowledge that is in advance of that taught in any of the schools of art or science. We are in possession of knowledge now—real, demonstrable facts—that would not only astound the scientific world, if it would give credence to them, but would be far more likely to ridicule, and at the same time so perplex the average student of our work, that he or she would not be able to accept the facts because the proper foundation in mind and heart has not yet been laid in the consciousness of these students to understand, let alone accept, these more advanced statements and truths.

In our laboratory and in our experiments, not only here in San Jose but in the other foreign branches of our organization, marvelous new knowledge is being acquired right now, and through Cosmic revelation this knowledge is being augmented and supplemented, but it is knowledge of such a nature that we can plainly see why it is not to be disseminated for a number of years to come. It could do no good now any more

than would it have been useful to have revealed two hundred years ago how the oil from the earth might be purified and processed to such a high degree as to form gasoline and this liquid put into an engine or a motor to operate as explosive fuel. Such knowledge could not have helped because there would be other mechanical arrangements prepared for the refining of the oil and certainly no laboratory devised to build motors in which the gasoline might be used and no purpose for the gasoline motor if it were used. Of what value would the knowledge of the transmission of sound waves by radio waves have been to the ancients hundreds of years ago if there had been no accompanying development of the process of receiving such waves and transmitting them into audible sounds? Each thing must come in its time. The Rosicrucians anticipate that time by just a few years, but there is no need of anticipating it many generations in advance when it could do no good.

Cleansing the Blood

One of our members in Los Angeles sends us a clipping from the newspaper, reporting from Moscow the experiments in the Leningrad Institute for the Study of Man, an experiment that has been made in withdrawing the blood from a dog and cleaning that blood and then returning it to the body. The report states that the blood was completely cleansed in about half an hour by withdrawing part of it every four or five minutes and replacing it. The scientists of Russia look upon this cleaning and repairing process as a very great step forward in the prevention and cure of disease. What our Frater wants to know is whether this is really anything new. I hope that I will not be taken as entirely devoid of appreciation for what science is discovering when I treat this news item rather lightly, for to me the Russian process sounds very much like taking the stomach of a hungry person and eliminating it from the body and packing it full of fruit and vegetables and possibly a large amount of bologna and then replacing the filled stomach into the body so that the person who was hungry may feel that he has eaten a good meal and derived all the benefit from it. Why it should be necessary to take the blood out of the human body to cleanse it and purify it is something that seems only the Russians can explain. They have many peculiar ideas in that country about cleaning the body, both the physical and the political body, and they even believe that by burning churches they can destroy the germ of worship that is a natural tendency in the evolved human consciousness. It is more easy to cleanse the blood while it is still in its normal and natural place than to cleanse

it outside of the body. Nature, through God's laws, has provided a cleansing process for the blood in every normal human being and from the moment we are born and enter into this world that process begins to do its work and continues to do it until we, as vain and wilful beings, deliberately interfere with the process by thinking that we know more than nature.

First these processes purify the food and the air that we breathe before it gets very far into the system. The tonsils in the throat, the saliva in the mouth, and other arrangements are provided in the mouth and throat for the purification of air and food before it can contaminate us, especially if the food is of the proper and normal kind with just a small amount of poisonous or undesirable matter in it. The acid that constitutes the bile and which flows freely in the stomach during the process of preparing the food for digestion likewise destroys germs and undesirable cell life. The process of digestion and filtering of the digestive elements before they are turned into blood is another automatic process that works wonderfully well unless we overtax it. The manner in which the blood itself will fight germs and destroy foreign elements is the most perfect system that the omnipotent Father of all of us devised and which man cannot perfect or improve upon. The manner in which various fluids are sent to a part of the body to surround a splinter when a piece of wood has worked its way into the skin is a typical example of how nature tries to isolate a piece of wood as foreign matter and keep the germs from circulating too freely into the blood. The festering condition around the splinter is nature's process of preparing to push the splinter out or at least keep it from contaminating the rest of the body. By the use of the mind and mental powers we have the ability to cleanse our blood while it is in the body with no need whatsoever of taking it out. There are more dangers associated with taking the blood out of the body and exposing it to contact with abnormal and foreign matter than there is from leaving contaminated blood in the body and letting nature take care of it. Rather than submitting to such painful or at least inconvenient and annoying processes for cleansing the blood, if the average human being would eat properly, drink properly, and breathe properly, the blood would be kept so clear from the natural cleansing processes within the body that disease would never attack it. The Russian process, therefore, is but a bombastic circus performance intended to direct world-wide attention and has about as much legitimate excuse for its use as the campaign of burning the cathedrals and churches of that country to prevent the development of religion.

The Cosmic Ray

One of our members living in New York wishes to know whether the "Cosmic Ray" of which science has so much to say through newspapers and magazine articles, is what might be called the "Christ Ray." She also wishes to know whether this ray is perceptible to the naked eye or will ever become so.

For many years scientists made many laughable comments regarding the peculiar terms used by Madam Blavatsky in her writings on Theosophy and the more or less descriptive, though purely arbitrarily invented terms, used by mystics in their philosophy and teachings. They claimed that mystics seemed to coin words over night and resort to the Oriental philosophies and religions for phrases descriptive of universal or Cosmic conditions that might have been described in better terms. But it would appear to many of us that science has done the very same thing and often with less rhyme or reason than that which influenced the mystics. The mystics often saw a spiritual or Cosmic relationship between a symbolical expression and a natural law and for that reason used a term that would give a definite picture to the mind of the student. Science often resorts to inventing names and terms arbitrarily chosen without any relationship to the thing being described. One can easily smile in reading in a medical dictionary such a word as *innominate*. This word is applied to several parts of the body and it really means unnamed. But if you use the word to name a thing it is no longer unnamed. In astronomy some planets and stars have been named after their discoverers and some of the symbols used in astronomy and even in chemistry are the result of marks of personal identification and, therefore, do not describe the thing at all.

The term "Cosmic Ray" is typical of something that is wrongly named. The word ray has a very definite meaning in the minds of the public, and we immediately associate the Cosmic Ray with the X-ray and the alpha ray and a ray of light or a ray of electrical energy in a direct line like a beam of light.

Now the Cosmic ray is nothing like this. It is a form of energy that does not radiate like a ray but like every other energy in the universe. The Cosmic ray, however, is supposed to be a form of energy of a definite rate of vibrations distinctive from the rate of vibrations of other forms of energy and it is presumed in the hypothesis of the scientific world that it is possible to separate a ray of this Cosmic energy from a ray of other energies and that, therefore, you would have a definite ray of a definite nature.

All energy in the universe has one common source or one universal source, and that is the sun.

Years ago (and yet within my adult life) scientists nearly frightened us by telling us that the heat of the sun was diminishing and that it was diminishing at such a rate that in a few trillion, billion years from now there would be no more heat or energy radiating from the sun toward the earth. Of course, this was intended to make us feel that we ought to keep our suit cases and trunks partly packed all the time and when the day came that the world began to get cooler we would put the few remaining things we owned into our trunks and suitcases and pack up and go—where? But for some reason or other I never found anyone that took the warning very seriously and all the scientific people I met seemed to feel that there was ample time for some other future generation to worry about this cooling process. The idea in the mind of science was that since all light and heat came from the sun and the sun was a sphere that was burning up and producing heat and light through its own combustion there would have to be an end to that sort of thing some time and it was just as easy to guess some trillion, billion years from now as any other time. But in recent years science has come to the conclusion that the sun is not a sphere burning itself up and breaking down its own existence by its radiations, but a long established and eternally maintained source of generated energy that continues to promulgate itself without consuming anything and without destroying anything and that it will never cease radiating the energy which it gives forth so abundantly.

From this great central source of heat and light and energy comes every form of energy known in the universe. The Cosmic keyboard of rates of vibrations finds every rate of the radiating energy from the sun producing some manifestation in the universe. The higher rates of vibrations in the sun's energy, however, have always been a mystery to the scientific laboratory. These higher rates deal with spirit essence, soul essence, and psychic manifestations of a nature too delicate and too refined to be measured by any of the crude instruments used by science in its laboratory to measure the energy or effects of energy in all the other octaves of the keyboard. Recently, however, some instruments have been perfected which measure the higher rates of vibrations and it was discovered that these higher rates of vibrations are more easily measured and more easily contacted in their purer form at great heights above the earth's surface, and a special field of study was developed to measure and examine the nature and rate of these vibrations as a new field of scientific research.

If science had known what the Rosicrucians have known about this Cosmic energy for sev-

eral centuries or perhaps many centuries (for we cannot tell by our Rosicrucian manuscripts how far back in history these Cosmic energies have been known) they would have understood long ago the real nature of the higher rates of vibrations and how to test them and identify them.

The recent experiments in Switzerland and in other high places by the scientists who invented a globe that would rise to great heights, is only a modern scientific attempt to discover what the Rosicrucians have long known and someone arbitrarily gave the name of "Cosmic Ray" to these higher rates of vibrations with the belief that these higher rates were a form of Cosmic energy entirely separated from the universal energies of all kinds that radiate from the sun or with the belief that these Cosmic rates of energy existed only in the so-called Cosmic space and had nothing to do with any manifestation on the earth plane. Both assumptions are erroneous as the scientists in Europe are discovering by and through their experiments. It is just as easy to discover the Cosmic Ray or rates of vibrations in the deepest shaft or excavation of the earth's surface as it is to discover them high in the air, if the fundamental laws and principles are known. But thereby hangs a tale and it is like a long tail to a high kite that some scientist is trying to raise into the sky. In fact, it reminds us of the tail tied to the kite that Benjamin Franklin sent up into the sky. He was a Rosicrucian and he believed that some of the electrical energy commonly called lightning had its origin high in the sky, even if it did come close and sometimes too close, to earthly things. And instead of going up in the sky to study it, he sent something up that would help to bring it down to the earth. He realized that all the energies of the higher space affected life and conditions on earth. This lesson the modern scientists are just beginning to learn.

But the Cosmic Ray or rays or rates of vibrations or higher energies (using the word *higher* to mean higher in the octaves of vibrations and not higher in the atmosphere) have no association with Jesus, the Christ, any more than have any of the lower rates of vibrations or any other forms of energy in the universe. If you are speaking of the Christ consciousness, we may philosophically say that the higher rates of Cosmic energies are associated with the Christ consciousness, but this consciousness is not a sectarian power associated only with Christian doctrines, for these high Cosmic energies associated with the most divine consciousness of the universe are just as bountiful in their blessings to the Buddhists or the pagans or the Jews as to the Christians. It may be perfectly consistent, as a concession to the whims and fancies of human ten-

dencies, to associate divine things of the earth plane with sectarian creeds, but let us keep the higher Cosmic energies totally open to all of God's children and all of God's creations throughout the universe. And let us hope that nothing that science may discover regarding this so-called Cosmic Ray will tempt anyone to put a purely sectarian or denominational label upon it.

More Interesting Questions Answered

Now we are going to have another interesting session of short and important questions and their answers. Let us see who is first with a question:

Frater Cuneo of Brooklyn writes and asks if there is any reason that we can give as to why he has not been able to contact Cosmically or psychically his little girl who passed away sometime ago.

In answer to this I would say that the Rosicrucian teachings cannot answer this question definitely or even speculatively. There are many reasons why contact between this life and the spiritual life beyond may not be made for a long time or ever at all. We do not know all of the rules and laws pertaining to spiritual life beyond this plane, and we do not know what limitations may surround those in the spiritual life, and we do not know to what extent they find it desirable or necessary to postpone or prevent such contacts with people on this earth. Many report that they do have such contacts. The only thing that I can say is that praying and desiring and patiently waiting will be more apt to bring their rewards than any other means that I have ever heard explained.

Now our good Frater Oliver of England writes and wants to know what we think of the reports in some British newspapers regarding certain great feats of will power and psychic power that someone has reported or outlined in a book, and which the newspapers have made much of.

I want to say in this regard that we hesitate to discuss the claims made by persons in written books or newspaper accounts when they pertain to personal, psychic experiences or demonstrations of mental power. Unless we see these demonstrations personally and can make notes and records and investigate them any opinion that we might have would be based upon another's opinion. The man who has the experience and explains about it in a book or a newspaper record is merely stating his opinion of what he thinks occurred. You may not think that it is only an opinion, and you may say that the person who has the experience is the one who is best able to know whether it was real or not, but when you begin to investigate these matters you soon find out that the person who had the experience is very often the least qualified to give you a definite statement of the

facts. He is affected by his emotions, his reasoning is inhibited by his concentration upon the experiences passing through his consciousness. When the experiences are over he is unable to tell whether they were realities or actualities. An investigation must be made, and this investigation must be made by someone whose emotions and impressions were not affected by the experience. Some of these newspaper clippings are very evidently from a book that was written merely to be interesting, and to sell. Some preposterous claims are made in some of these statements, and it is easy to see that the person who wrote them was either self-deluded or wilfully misrepresenting the facts. Why, then, should we spend any time discussing here in our Forum our opinion of the opinions of others? Let us stick strictly to facts which we can examine and analyze and use to form our own definite conclusions.

Frater Atwater from Connecticut now writes and wants to know whether Columbus who discovered America was actually a mystic as was revealed in some of his writings. Very few seem to realize that Columbus was a philosopher and had written some philosophical books before and after his great voyage of discovery, and that his philosophical writings plainly show him to be a student of mysticism. The secret signature or emblematic signature which he used in his documents is really a mystical cryptic sign taken from ancient mystical writings. Some day when all of the facts regarding the life of Columbus and his real family and family name are revealed in some book everyone will have a higher opinion of this great man who was truly great in more ways than one.

Frater Wolf from New York City writes and asks whether the government of the Rosicrucian Order is autocratic or democratic. I think it should be quite apparent to all of our members that despite all constitutional rules and regulations which our organization may have, the true government of the Rosicrucian Order in every land and everywhere, and in all ages has always been autocratic. It could not be otherwise and continue to function as one solid body under a definite leadership. I think all of the thinking men and women throughout the world today realize that there is only one form of government that is safe in times of trial, test, perplexity, or regeneration. That form is autocratic, and dictatorial. Nation after nation, republic after republic that has tried any form of democratic government has found it to be successful in times of peace, happiness, and prosperity, but the moment storms arose upon the horizon or there were any tests and trials confronting the nation some leader had to take the affairs in hand and become dictator. This has happened so often that most nations have now agreed that a permanent

form of dictatorship is most successful, and even here in the United States where so much has been said about democracy we have finally yielded to almost complete dictatorship which we find is the only way in which the big things can be done and accomplished quickly and safely.

As I have said on many other occasions there is nothing seriously wrong with an autocratic form of government unless the power is vested in the hands of a tyrant. A tyrant would soon do things which would tend to destroy his nation, destroy his people, and destroy his very autocratic position. If a great leader or dictator truly desires to lead and dictate to and govern a body of people he soon finds that his power is increased and his ability to accomplish things is strengthened by having the loving, hearty cooperation of the people who are serving under him. This forces upon him the realization that he must be considerate, kind, and gentle in his dictatorship. Nearly all fraternal organizations operate under an autocratic form of government, and the Rosicrucian Order is the oldest of the various autocratic forms of government that has come down to the present time. The autocratic power of the government is vested in the Imperator who exercises it only in extraordinary situations or emergencies, or when he can render the greatest good to the greatest number without waiting for the formalities of council meetings, director's meetings, votes of the membership, annual conventions, etc. In all the years that the AMORC, for instance, has been in existence in North America under the present form of government no member sincere and loyal in his devotion and work in the organization has suffered one degree of embarrassment or restriction or unpleasantness through the autocratic form of government exercised by the organization.

Frater Gravelly of Utah now writes and asks if any dependence can be put in the reading of the palm, or in the so-called science of palmistry.

This brings us very closely to the subject of character reading and allied subjects upon which I shall have much to say at some time in the near future, but right now I will say that while the shape and form of the hand generally is very often an index to character or to environment and conditions surrounding the life of an individual, it is not true that every line and every wrinkle, every little swelling or hollow place in the palm of the hand indicates something relating to the health, and the past, present and future of the individual.

I have always liked to study hands when I am riding in railroad trains, trolley cars, or elsewhere, and if I have nothing to read, or nothing else to attract my attention or afford food for thought, I study the hands of those around me, and in front of me. The shape of the fingers and espe-

cially the condition of the hands and shape of the finger nails tell a very great story. It does not matter how much the finger nails may be coated with a heavy lacquer of pink, red, green, or some other color, or how polished they may be, there are facts revealed by their shape, or by the shape of the hands or the fingers, and by other conditions of the hands and fingers that are always interesting. But the so-called science of palmistry is one of those things that has been based upon a few fundamental truths, but so greatly elaborated and exaggerated as to no longer be of value. So-called life readings based upon the lines in the hands are worthless, and if any real facts are given by the reader of palms such facts are either the results of guesswork or mental telepathy or intuition, or a close study of the other characteristics of the individual.

Frater Williams of Kansas now writes and says that in the October 1933 Digest there appeared one of the important Rosicrucian documents and underneath it among other statements were the words that the "charter was issued through the authority originally granted by the Venerable Grand Master Christian Rosenkreutz, etc." He says that in some of our pamphlets, especially the one dealing with "Some Facts About the Rosicrucians" and elsewhere in our literature, we have stated very definitely that "there was no man by the name of Christian Rosenkreutz," although all the old, and most of the new encyclopedias say so. Frater Williams says this looks to him like contradictions and disagreements in statements, and he would like to know what we have to say about it.

Now this same question has arisen a great many times and we have always hoped that our members, that is, Rosicrucians within our own organization, would understand the facts by carefully reading the words which we have used. Now our literature and pamphlets which state that there never was a man by the name of Christian Rosenkreutz, or that there never was a person known as Christian Rosenkreutz, but that there never was a man whose name actually was Christian Rosenkreutz. I have another very old Rosicrucian document that is signed with the signature "Saralden," and I know that back in the year 1300 or 1350 A. D. the name Saralden was also signed to some documents. And I know that in 1680 the same name was signed to some documents. In each and every case the name Saralden was signed as a secret chief of one of the inner circles of the Rosicrucian organization in Europe. Now most certainly I cannot believe that the same man that was living in 1350 was living in 1680 and was still living in 1921. The name was still being used, and it was still the signature of the secret chief, but it was not the same man who used it in each one of these centuries. The same

is true of Christian Rosenkreutz. In all of the ancient centuries of the organization there were periods of rebirth and reorganization when the authority of Christian Rosenkreutz was made manifest again, and then the name of Christian Rosenkreutz was signed and used by an individual as the signature of the Venerable Grand Master of the Order, but it was not the same man who did the signing in each one of these periods of time. Again we say there never was a man (a single individual) whose name (legal or otherwise) was Christian Rosenkreutz. But again we say there were Grand Masters at various times who had the right and authority transmitted to them to use the name of Christian Rosenkreutz as the Venerable Grand Master.

It is wrong to say that Christian Rosenkreutz established the Rosicrucian Order no matter what authority or power any individual using that name may have exerted, because the name itself is that of the organization, or part of the organization, and no individual could have adopted this symbolical name of the organization until after the organization was in existence. In other words, the symbolical name of "Christian Rosenkreutz" did not come into use until after there was an organization using the name Rosenkreutz (Rosy Cross). Furthermore, the name Christian Rosenkreutz is German and was used only by the Grand Master of the Teutonic section of the Order in Europe, or at least that is where we first learn of its use. It certainly could not have been the symbolical name of the Grand Master of the Order in France or Spain in preceding centuries. That is why we say there never was a man—one lone individual—by the name of Christian Rosenkreutz who established and founded the Rosicrucian Order as is stated in the encyclopedias.

Frater Fletcher of Texas now rises and asks whether all members will be permitted to take special instruction at the Rosicrucian University when it is established and in operation in San Jose.

The Rosicrucian University will be an extension to the regular work of the Rosicrucian Order and will constitute a college or a group of colleges teaching special subjects through personal instruction and personal practice under the direct supervision of specialists. The college building will be located at Rosicrucian Park, San Jose, and members of any degree outside of the first preliminary degree will be permitted to take some course of some kind at the Rosicrucian University. Naturally some of the higher courses will be reserved for members who have gone through the higher degrees because some of the subjects taught in these higher courses could not be comprehended by those who had not laid the foundation for them in the lessons of the lower degree of work.

It must be understood that the work of the university and the courses which it will teach are not necessary to a thorough understanding of the complete system of Rosicrucian instruction. In other words, no vital information, no important instructions now contained in the Rosicrucian system will be withheld and reserved exclusively for those who attend the university. But for those members who want to devote their lives to some special phase of the work and become experts in it, or who want to extend their knowledge along certain lines to a point that is higher and greater than covered by the Rosicrucian teachings, the University will be a valuable assistance. There may be those, for instance, who want to specialize in healing work and devote perhaps a large portion of their lives to this special work. For them there will be special courses in healing along with special practices and demonstrations under competent personal teachers. There may be those who want to specialize in the fundamentals of physics or chemistry for the sake of helping them in their business affairs or in some other matters or problems of life. For them there will be a special course in chemistry under the guidance of a competent chemist, along with the laboratory experiments necessary to make the subject thoroughly understood. There will be courses of various kinds for various persons. The students will have to come to live here at Rosicrucian Park for six weeks or three months, according to the length of the course, and will have to attend class lectures daily along with class experiments and laboratory work. There will be definite tests and examinations from time to time, and those who graduate will receive a certificate of graduation from the university.

The university will be operated as nominally as possible, merely charging sufficient fees to cover the costs of the time of those who are devoting their entire day and night to teaching and instructing, and to cover the costs of the maintenance of the building. The university will be operated as a distinct unit from the organization and will be different from any other university in the country.

Literature regarding the university will be issued during the early months of this year, and we hope that by the time the Convention is held in Rosicrucian Park in the month of July, 1934, the university building will be open and ready for inspection, and thereafter literature outlining the courses of study will be ready for those who write and ask for it.

Frater Rawley of Massachusetts writes and asks when is the best time for visiting members to have an interview with the Emperor and the Grand Master.

The Emperor has set aside Thursday afternoons as his visiting period any time between one

and five-thirty. On Thursday afternoons visitors are welcome to come to the Administration building and ask the Secretaries for the privilege of having an interview with the Emperor. If he happens to be busy at that moment talking with some other member it is necessary for the new visitor to wait from ten to fifteen minutes for the interview. If there is no one else interviewing the Emperor at the time you call then you will be received promptly without any waiting. The Emperor is very anxious and always very happy to meet visiting members, to shake hands with them, discuss a few of the principles, or answer any important questions, or give any advice that he can give. Calling upon him any other time except Thursdays means taking a long chance of having to wait for a while. You might happen to visit headquarters just when the Emperor is dictating a lecture or a magazine article, and you might have to wait an hour or two hours before he could be interrupted. If you have the time to wait then that is the thing to do whether you come Tuesday, Thursday, or Monday, or any other day. If you do not have the time to wait and must have your interview quickly, then the best time to come is on Thursday afternoons.

The Grand Master is available most hours of the day, and most any day of the week, although visitors may occasionally have to wait a little while to see him. Of course Saturday afternoons, Sundays, and holidays you are very apt to find the Emperor or the Grand Master away from his office or the building closed. It is always well to write in advance and make an appointment, if you can, but whatever you do if you are within calling distance of headquarters be sure to come to the buildings and see all that is to be seen here and meet the officers, and then ask for your interview, for it is more than likely you will be given ample time to enjoy the work going on in this great center of activity.

Can You Help?

The International Secretary of the Rosicrucian Brotherhood throughout the world is very anxious to continue building up the international library and archives with books and rare manuscripts. This has been one of the great works of the organization throughout the various centuries and today the officers of the Rosicrucian Order throughout the world are greatly assisted by the fact that in the archives of the Rosicrucians are to be found many of the old musty, rare books of days gone by, as well as the secret, private manuscripts of many eminent Rosicrucians and philosophers.

You can help in building this international center of reserved knowledge by donating occasionally some good book for which you have no

further use, but which should be saved because of its possible value in the future as representative of the present day philosophical, or mystical writings. If you have any such books dealing with Rosicrucian subjects, psychology, metaphysics, mysticism, New Thought, Christian Science, Vedanta, or similar subjects, you would confer a great favor upon the organization by sending such books to the address given below.

It is recommended that when sending such books not more than two be sent in a package so that the package may not be too large, too bulky, or too heavy. Each package should be tied well with heavy paper, and especially with heavy cord so that it will not become untied and the wrapping paper and label lost. Do not put any writing in the package or in the books except that on the fly-leaf of each book you may put the words "donated to the Rosicrucian International Library by," and then sign your name and your grade title, and date, and nothing more unless you want to add the city and country in which you live. On the outside of the package you should put the following address: Frater Many Cihlar, F.R.C., International Secretary, Laxenburgerstr, 75/9, Vienna, X., Austria. In the upper corner of the package put your own name and address complete, then put on both sides of the package in large letters the words "printed matter no value." Unless you do this the package of books will be held up by the Post Office or Customs authorities in Europe or elsewhere, and the International Secretary may be required to pay heavy duty charges on each package of books. Be sure to put on the title page of each book the donation statement given above, but no other communication. Do not make a mistake and try to send a number of books in one package, for you will find the postage charges too heavy in such a case. Take your package of books to the Post Office and let them advise you as to the cheapest rate for sending them to Austria for there are some rates for printed matter that are very reasonable. Do not send any such packages to the International Secretary by express with charges collect, for this will be an expense that the International Secretary could not meet out of the limited funds at his disposal for the building up of this library from all parts of the world.

A Very Fine Book

I wish that all of our Forum members would tell other members about that wonderful book, "The Dawn of Conscience," by James Henry Breasted. Some months ago I spoke of this book in the Forum and published extracts from the original manuscript in our *Rosicrucian Digest*. This was long before the book was set in type. Mr. Breasted is a very remarkable, interesting,

and careful historian of the events associated with the great mysteries of Egypt and mystery temples and mystery schools. He not only lived in Egypt and made extensive research there, but was in charge of the great work of the Egyptian museum and had as his associates a staff of learned men who spent their time in translating the ancient documents, mystery writings, ciphers, and secret codes. His history of our great Rosicrucian Grand Master, Amenhotep IV, is a marvelous book that has been highly praised throughout the world, but his new book dealing with the development of the conscience in man is undoubtedly the most remarkable of all. Chapter after chapter deals with those principles of Egyptian teachings and Egyptian mysticism that have fascinated the greatest minds of civilization. And the book is beautifully illustrated as well with many rare pictures and diagrams. Everyone of our members who was with us on the trip to Egypt, or who thinks of going to Egypt with us or alone should read this book now and become familiar with the marvelous things which Egypt can reveal in its secret manuscripts and temples, its sacred places, and its shrines.

But most of all, the story of man's mystical development and what it has meant to man is beautifully told in this book. The book has over four hundred pages and there are quotations from rare manuscripts and secret school teachings that have not been published before.

There are quotations from the speeches made by the great Vizir of the secret schools of Memphis in the 27th century B. C. and from instructions issued to one of the priests in the 23rd century B. C., and from many other eminent characters. Just a thought here and there from these eminent mystics and philosophers of the past is like a jewel in a great crown.

Much has been said about the Great Pyramid of Egypt and its wonderful teachings contained in symbols and ciphers carved in the walls of stones. But there are other pyramids in Egypt smaller in size, but nevertheless quite as significant. Those on our Egyptian trip observed these pyramids but we could not get into them for we did not have time to study each of the pyramids in addition to our investigations of the Great Pyramid. But Prof. Breasted has had ample time to investigate these pyramids and to translate and present in modern form the great secret teachings contained in these old pyramids. In this new book he quotes from the ancient texts of these pyramids. One of these texts is called "The Chapter of those who Ascend." And another text is called "The Chapter of those who raise themselves up." Both of these texts and others were used in connection with various initiations and ceremonies. They are older than those in the Great Pyramid and reveal much of the ancient mystical life of

the Egyptian people. These texts veil themselves behind the idea that they are rituals for funerals or funeral celebrations, but reading between the lines you may plainly see the truth.

There are seventeen chapters to this new book and many epilogues.

Prof. Breasted shows that many of the parts of the Christian Bible, including the proverbs, were taken from the ancient mystical writings and he shows the source of the great knowledge which King Solomon introduced in Jerusalem and which has made King Solomon the ideal character in so many mystical organizations.

We are very happy in the fact that we have introduced this book by Prof. Breasted to the Rosicrucians throughout America and our Supply Bureau is now ready to fill orders for the book at \$3.00 per copy, postage prepaid. It must be remembered that this is a book of more than the average number of pages, that it was costly to prepare because of its many beautiful pictures, and the cost of the original manuscript is involved in the general costs of the publishing of the book. But it is a book that will be kept a lifetime and read and studied many times. Those wanting a copy of the first edition will send their orders at once with the remittance to the Rosicrucian Supply Bureau, care of AMORC, San Jose, California.

Visiting the Orient

Every now and then one of our members in America or somewhere else in the world writes to us that he is on his way to the Orient or to some foreign country and intends to visit some of the foreign branches of the Rosicrucian Order or call upon some of the higher officers of the foreign organizations, and we are always delighted to have such members make these foreign contacts for various reasons. The letters they write to us after they have contacted these foreign branches are always intensely interesting and I have received one today that I think all of you will be glad to hear about. Frater and Soror Barber have been living in so many different parts of the world recently that I really do not know what city or country could be selected as their true home town. However, during the past year they have been spending most of their time in the Orient and I have before me here a letter from them written on the steamship just after leaving Singapore. In this letter they say:

"It is a long time since we were able to send to our headquarters in America a report of our studies and progress. I hasten to assure you, however, that it is not due to lack of increasing interest but because of our continuous traveling, for we are more deeply interested than ever. The real trouble is due to our inability to receive our

lectures promptly by mail and to have our correspondence reach you promptly. We recently visited Shanghai in order to look after some personal business matters and it has been eight months since we started our trip. I desire to give a very brief report of our happenings after arriving in Shanghai. It was in that city that we learned of the passing of the beloved Grand Master in North America and it was quite a shock to us and to all of the members in Shanghai who had ever contacted him in the correspondence. We were introduced to Frater Kafka, the Grand Master of the South China lodge in Shanghai. He is a most delightful man whose vibrations for peace and power one can constantly feel. He made us very welcome and went quite out of his way, as did other Fraters and Sorors, to entertain us and give us many serious talks in regard to Rosicrucianism as practiced and understood in the Orient. On the eve of our departure from Shanghai we were entertained as guests of honor in a very generous manner in the home of the Grand Master where there were present a large number of prominent members of the lodge, including Frater Marshall and another Soror from America who were also journeying through China. I must say that Frater Kafka and his good wife by their splendid hospitality helped us to realize more than ever before the sincere and sacred bond of brotherhood existing in our Order in all lands. I can assure you that it was a wonderful send off on the occasion of leaving Shanghai for the members assembled to give us a glorious parting celebration. And on reaching Singapore we gave a detailed report to the master and the many members of the organization who were very enthusiastic about the work. It may interest you to know that through the reading of the Forum Magazine I had become acquainted with Frater Marshall and knew something of him before I met him. The Forum is certainly a wonderful means of keeping all of us in touch with persons and places as well as important laws and principles. Frater Marshall is of charming personality and we had many deep discussions. Before leaving Shanghai Frater Kafka gave us letters under seal of introduction to the Grand Masters of France and England together with an open letter to other Masters and branches in foreign lands. I assure you that we are looking forward tremendously to meeting our various officers and members in Europe. We wish to present our compliments and thank you for all you have done for us. Our only regret is that we cannot reach America at the present time and have a talk with you. The Order is still the most important thing in our lives and we have had wonderful experiences in meeting Rosicrucians among various types and races of people and

contacting the organization in countries where it has been in existence for so many years."

It certainly must be interesting to such persons traveling in foreign countries to suddenly meet an American member of whom they have read in the Forum Magazine and to think that in such distant points such contacts should be made. But what is even more interesting is to know that in these large foreign cities with all of the strange ways and customs and often the very strange language it is possible to make certain secret inquiries and contact Rosicrucian officers and members who, regardless of their race, color, and language, or their peculiarities of nationality, are in harmony with us in our thoughts. To be welcomed by such persons, entertained by them, and shown about the cities and instructed in the interesting things to be seen is something that cannot be valued in any ordinary manner. It makes the traveler feel at home and especially when he realizes that regardless of the location the members are all bound to help and serve one another unselfishly and without prejudice or bias.

In these days of national and international differences when persons of foreign lands or adjoining countries are generally looked upon as out of harmony with local political conditions, it is comforting to know that there will be found in such cities some persons who will disregard your nationality and disregard the political conditions in the country from which you come and accept you upon a true fraternal basis and consider you a Frater or Soror in the true sense of these words. Only those who have traveled around to distant countries or even to another state or county can appreciate what it means to have this sort of welcome and guidance while away from home.

I think that from now on we will mention more often some incidents regarding our various members who are moving about or going here and there so that if they come in contact with any of our other members they will be known and recognized. Therefore, if any of our members are planning to go on long trips to other states or countries I would thank them to write to me and let me know or write to my secretary and tell us about it so that we may say something in our Forums about it and have it printed in the Forum Magazine.

The Trip to Egypt

And speaking about foreign travels reminds us of the fact that many of you here in the Forum have had letters coming to your departments and to your branch of the work asking questions about the next official Rosicrucian trip to Egypt. We have thought of planning this trip for January of

1935 and a hundred or more persons in different parts of North America have written to us that they would like to join such a party. Of course, the party will have to be limited to fifty or sixty, perhaps, but we want everyone who wishes to go to let us know about it so that we can discuss the plans with them and make a selection that will be representative of every district. On our last trip there were seventy in the party and we found it inconvenient at times. It was acknowledged by the American Express Company and other tourist departments in various countries to be the largest single touring party that had ever visited some of those cities. In some places, especially in the by-ways that were of most interest to us and in the small localities of real mystical interest, there were not large enough hotels to accomodate so large a party and we had to divide into two or three hotels. In some cases the railroad did not have sufficient trains to take us with sleeping cars and they had to borrow other sleeping cars from other lines especially for us and this might have been a great inconvenience if the American Express Company had not made special provisions at a time when it was possible, but such special provisions are not always possible. Despite the large number we never had any accident, loss, or inconvenience that was of even partially serious nature. On our way home from Europe at the close of the trip a general meeting was held aboard the steamship and the members of the party voluntarily drew up a resolution of thanks and appreciation to AMORC stating it was the most interesting, happy trip and fulfillment of plans that they had ever enjoyed. This resolution was later signed by all of the members of the party except one. I think that this is an excellent testimony in itself and we are so proud of that resolution with all of its signatures that we have framed it and keep it in our sanctum. Most of those who were on the previous trip want to go again AND THAT makes our problem difficult for we would prefer to have as many new ones as possible while, on the other hand, those who have gone before will be of great assistance to us in carrying out the details of the next trip.

Our only serious problem is that of being guided by Cosmic information as to the advisability of taking the trip in the spring of 1935. We do not fear that there will be any war or any other catastrophe that will affect any members of the party, but we do not want to plan to go to any port or place that might be temporarily closed because of a local political disagreement. Since all of us will have passports and will be upon a boat protected by a national flag our boat will be perfectly safe and if we are not admitted to any one of the ports on the itinerary we will remain in the waters of the Mediterranean or elsewhere and enjoy the day or two in that man-

ner, but we prefer, of course, to have all of our land trips carried out in the proper manner. Our members may be sure that we will not carry out the trip unless we know beforehand that everything will be as fortunate as it was on the last trip. Our local branches in each of the countries we propose to visit are keeping us informed of conditions and of course they welcome us and treat us royally in each place.

And now may I say a word or two about the cost of such a trip. We cannot tell at the present time because steamship rates are gradually changing, sometimes going up and sometimes down. The trip will again be carried out by the American Express Company, as was the previous trip. AMORC had nothing to do with the sale of the tickets or did not handle a single dollar of the money paid by the members on the past trip. Each and every dollar was given to the American Express Company who acted as agents for all of the foreign departments that were associated with the carrying out of the plans. AMORC spent several thousand dollars of its own money in helping to entertain the members on the trip and in providing special exhibits and instructive features while the Rosicrucians in various countries also spent considerable money in helping to entertain and make profitable the first visit of our members from North America. The American Express Company cooperated by turning every dollar of commission or profit that they might have received from such a trip into added features in order that more than what was promised might be given to the entire party. There was only one thing that the American Express Company could not guarantee and that was that there would be a full moon at the time we spent two or three nights near the Pyramids on the desert. But what they did guarantee was fulfilled and that was why everyone was so delighted. If any of our members will write and say they have hoped to take such a trip under proper guidance and in a congenial association this would be their opportunity, if we can make it possible for them to be a member of the party. So I hope that all of you will keep this in mind and register your desires by having such letters sent to the Secretary of the Imperator, and when we come to make our plans we will keep these desires in mind.

Annual Celebration

The foregoing also reminds me of the fact that on February 14 of 1934 we will celebrate the fifth anniversary of the initiation of American members in a Rosicrucian ceremony held in the temple of Amenhotep in Luxor, Egypt. All who were initiated at that time and who have been made honorary members since then of the Amenhotep

Lodge of Egypt should keep that date in mind as a sort of celebration occasion. The year 1934 will also be the twenty-fifth anniversary of the initiation of the Emperor of North America in Toulouse, France, when he was authorized to establish the new cycle of the Order in North America. It means a quarter century celebration and all lodges and chapters should plan to have some form of celebration or feast during the last week of July or the first week of August. Those who attend the Convention here next July will participate in a special feature celebrating this anniversary and those who do not attend this Convention should see that their local chapter or lodge holds some form of a ceremony. Please pass this word along to all the officers of the lodges and chapters.

Interesting Sidelights

I wonder if I may be permitted to talk to all of you here in the Forum this morning about a few interesting little sidelights that quicken the emotions of the human side of all of us. I wish I had time to speak of many of these things for after all we must not lose the human touch and lose any of our interest, pleasure, and enthusiasm regarding the emotional pleasures of life which are wholesome and inspiring.

First, I would like to say something about the many visitors who are coming here to see us day after day and week after week throughout the months and years. The increase in visitors is becoming a problem, of course, but on the other hand, it is something we are all pleased about for we want our members to come and see us. Surely it is the cause of many interruptions during the day, for we have to stop in our routine work and lose the thread of whatever we are working upon to have a pleasant little chat with these members but, oh, how welcome it is to greet these members and hear their enthusiastic comments and to have them gleam with delight as they look around at the many buildings, museum, and the active departments. I do wish there was some way, however, that we could warn all of our members not to come here on Saturday afternoons and Sundays. So many of them are bitterly disappointed in this way. Especially those from the East who come to San Francisco or Los Angeles and spend the week days in those cities sightseeing, shopping, and enjoying the hundreds of pleasures and then decide that on Sunday or late Saturday afternoon they will come to San Jose and spend a few hours with us. Most of us are away from here on Saturday afternoons and Sundays for it is the only brief period in the whole week of its many daytime and evening hours of work that we have to visit others, to get a little rest or do any

necessary shopping or associate with our families. Of course, the museum is open on Sundays from ten to four with a hostess to show visitors through, but members who come to see us on such days do not meet the officers and see all of the many departments of the other buildings at work.

Among the many interesting visitors who called upon us recently was Soror Betty Clark, former secretary of the Grand Lodge in Vancouver, Canada. About a year ago she and her husband, former Grand Master of Canada, moved to Montreal, but because of their many visits each year to this valley they are now contemplating moving close to us, buying a home, and remaining here for some years. Soror Clark was filled with enthusiasm and good wishes for everyone and reminded us again of the many happy hours spent by her husband and herself during the Convention periods and other months of the year.

Because there are many steamship lines which come into San Francisco from the Far East and the Orient, we have a great many visitors from these lands, especially those who are foreign Rosicrucians. The registry book in the museum reads like a world directory for there is hardly a country in the world and hardly a large city in the Western world that is not represented there on many, many pages.

I have here another little sidelight that I would like to speak about. It is a letter from the Grand Master of the Grand Lodge of the Rosicrucian Order in Copenhagen, Denmark. Illustrious Frater Sundstrup writes to express his good wishes and incidentally states that his own mother has recently entered the high work of the Ninth Degree and adds her good wishes and greetings for all of us. It seems to me a wonderful thing for a Grand Master or any member of a lodge to have his dear old mother associated with him in the studies and work. So often we hear from men and women past fifty years of age who ask whether it may not be that they are too old to start with these teachings and derive any benefit from them. We call their attention to the fact that one of our great joys is the knowledge that many very elderly people are in our organization. Only one plaintive note is ever found in their reports or correspondence and that is their deep regret that they did not get into the work earlier in life. Otherwise, they speak enthusiastically of the many benefits it brings them regardless of their age and present activities and especially since it enables them to do so much for others as well as themselves.

You have heard all of us say so many times that we are proud of the fact that the Rosicrucian Brotherhood is probably the only one of the many secret, mystical organizations in the world in which whole families have often passed through the initiation ritual together, degree

after degree in the work. It is an inspiring sight to see father and mother, sons and daughters, standing side by side before the great altar in the East of one of our temples and become initiated at the same time, but what is even more inspiring is the thought that in so many home throughout the world there are thousands of couples, men and wives, studying together, and in a great many cases their children, if under the age of eighteen, are being instructed in our principles, and if over the age of eighteen are actual members also. This means the utmost of harmony, peace, and cooperative living in the family life and the letters we receive indicate that in such a home and in such a combination there is a power and a spirit that makes for success and happiness, keeping away illness and disease, suffering and pain, misunderstanding, and even the affects of material depressions and economic situations. The Rosicrucian Order was the first fraternity of a secret nature in the world to admit women on an equal basis with men and while the idea has been copied by a few in recent years, there is no other organization that is so universal in its appeal and so free from class, social, and religious distinctions

Interesting Gifts

Among the other interesting sidelights of activities here at headquarters, I want to call your attention to the many interesting gifts that come to us from time to time. Sometimes I think there is a sort of psychic wave or psychic period of some kind that goes over our members and inspires them to send certain things to us. First there will be days and days when we receive various kinds of novelties from members who are touring, or from members who find in their home cities some novelties they think will interest us. Then suddenly these novelties will cease coming and there will be a period of days or several weeks when the mail will contain gifts of books dealing with psychic or occult matters. Most of these books are those which are old or unusual and which our members have found in their homes or in second-hand book stores and believed would be helpful to us in our library. And then here recently there was a sudden influx of Bibles. Old Bibles and new Bibles and Bibles in English, German, and other languages came to us from different members enabling us to have a collection of Bibles that is interesting indeed and very helpful to our library and helpful to any student of Biblical literature. Then there will be a period of time when members will send to us from all parts of the country and even from foreign lands rare specimens of stones, jewels, sands, and other things from the surface of the earth. This may be followed by a period of a week or two when

there will be gifts of pieces of silk or embroidered pillow tops or ancient wall hangings.

I want all our members to know we greatly appreciate these things and want to encourage the sending to us of anything that may be useful in our museum, laboratory, library or elsewhere. Sometimes it is difficult indeed for our members to tell whether we can use these things and in such cases they write and ask first before they send them and very often we frankly tell them that we have in our library or laboratory the things they want to send and they would do better to give these things to some other organization or place that will do a great deal of good, but on the other hand, we are often able to tell them we can use the things they speak about and will appreciate having them. A great many of our members have, for instance, some scientific instruments or devices which they are no longer using. These things may be useful in our laboratory in connection with demonstrations of physics, electricity, magnetism or other phases of scientific knowledge. Drawing instruments for mechanical engineering or for the laboratory are also useful as are art materials of all kinds. Books of course, are always welcome also but they must be books dealing with subjects along our lines and of an unusual nature either through being very old or of a rare and authentic nature. We do not need and do not want to put into our library a lot of modern books on modern psychology and similar subjects for we have a very large collection of these at the present time.

Oriental objects for the museum, wall hangings, tapestries, well-executed oil paintings, rare old prints, and similar subjects and objects are also welcome. If any member has in his possession some old steel engravings of English hunting scenes or English cathedrals that are not being used and are genuine prints and can be spared, we would appreciate having these. We cannot use in *The Rosicrucian Digest* for pictures any colored prints or modern pictures that are pen and ink drawings, nor can we use any small photographic reproductions unless they are of some very unusual Oriental place.

Camera lenses and other photographic equipment not of the small amateur size can be used and will be welcome for our laboratory and experimental work. And do not forget that in our gardens and lawns we have bulbs planted, slips from trees and flowers from many parts of the world and they will all grow well here. Plants of an unusual nature are therefore welcome and should be sent to us in a manner that will protect them in transit so that they may be planted. During the next two or three months is the proper time for the planting of many of these things and we want to make our Rosicrucian Park representative of the beautiful things from all parts of

the world. Our members who may live in foreign places and even parts of Mexico and Canada may find it convenient to send us things for our museum that are quite common or inexpensive in their district, but unique or rare here in this part of North America.

Another interesting sidelight is the interest being shown by our members through the recent announcement in *The Rosicrucian Digest* that we are planning to build a university building here and have special courses of study for those that can come here and attend the university for brief periods of two or three weeks during the year. This great building containing science rooms and additional laboratories and a special lecture hall with desks for students and reading room, etc., is to be dedicated to the memory of our beloved Grand Master, Charles Dana Dean, and an announcement in regard to it will eventually be sent to all of our members for there has been a growing expression in the correspondence on the part of our members who want to participate in the building of such a memorial to a man whose life was divided between the materialistic sciences and the sciences taught by us and in the fields of which he attained so much eminence. Certainly nothing more appropriate could be erected.

Many eminent men of science and learning call to see us from time to time, even those who are engaged in the highest fields of scientific research. Among such was our good Frater Bailey from the Institute of Technology in southern California, who called to see us recently and was enthusiastic in regard to our work and highly praised our plans for a university for special research and study. It will be recalled that at this Institute of Technology there has been recently released much wonderful knowledge regarding matter, its composition, and its relationship to Cosmic rays and other Cosmic principles. Many of these men will participate in helping us to organize our unique university and will assist in conducting the special classes of study and research.

Every hour of the day here seems filled now with unusual activities in connection with our plans of newer and bigger things for the immediate future. Many additional courses of study and many special benefits are already arranged for and many new ones will be planned during the next few months. From every report we receive from the various branches and chapters throughout the country there is very evidently a rapidly increasing interest in our work and an increasing membership. The spirit of cooperation on the part of our members is certainly one of the most marvelous and helpful assets that any organization has ever had.

Our American Indians

Our good Frater sitting over here in the corner of the Forum has just reminded me that we should give a little thought to the American Indians who are generally so well versed in true mystical principles, and who carry a rich heritage of mystical wisdom from one generation to another, but who are sorely restricted and confined in their full expression of the knowledge they possess.

I want to take occasion at this time to say that I think that far more serious than the repression of their spiritual and mystical spirits is the repression of their physical and material affairs. I recently made a little investigation regarding some of the old Indian troubles and I am very sorry to see the deplorable situation that surrounds and confronts many of these tribes of Indians. Looking at the matter as an American citizen, or a citizen of the United States of America, and as a citizen of the continent of North America, I feel that the government of the United States has not done all that it could do for these original Americans. Regardless of whether these various tribes are descendants of more ancient tribes, the fact remains that they were the inhabitants and citizens of America at the time of its discovery by Columbus, and at the time that our forefathers took possession of this continent and established a new world here. We all know the old-time stories regarding the brutality, recklessness, and irresponsibility of the American Indians were greatly exaggerated, and generally untrue, but even if these tribes did protest against the seizure of their lands, and the invasion of their territories, and even if they did battle for their rights in a manner that the ancient novelists and early moving pictures elaborately depicted, we must admit that the white men who settled upon the shores of America later on battled for their rights and privileges, and for the territories they demanded as their own, and that this battle for individual rights is something that can be charged against every race of man in every period of civilization. The outstanding fact is that the American Indians had as much right to protest against the invasion of their territories and seizure of their property as any other human beings, and the next important fact is that the Indian tribes today as wards of the United States of America are victims of many undiplomatic and politically wrong acts on the part of those early statesmen and lawmakers who did not express the right view-point, or have the right spirit at heart in dealing with these noble people.

The pitiful condition which is the lot of most of the American Indians today is something that must be corrected at some time in the future. Take for instance, the Navajo tribe. It has been

assigned a strip of land cutting through several states in the midwest that is so barren of agricultural possibilities, so forlorn in its natural qualities, and so hopeless in its productiveness that no white man of intelligence and real manhood would think of accepting any part of it, as a land upon which to live and make a living. Yet such a piece of sandy desert and waste land was assigned to a tribe of five to seven thousand human beings that in a few years has increased to twenty-five or thirty thousand or more, and is continually increasing, and their only hope and only method of supporting themselves and their children in this desert waste space is through the making of baskets and the weaving of rugs. They cannot grow enough grass or raise enough greens to properly feed cattle or to protect themselves from the blazing sun. They are restricted, limited, imprisoned in a district that one would select as the Garden of Gethsemane for outcasts.

A Nation's Karma

In connection with this problem of the American Indians we must remember that one of the great lessons learned in the World War was that nations of people have Karma to work out, and can create Karma for themselves just as individuals do. The United States of America has created some unfavorable Karma for itself in the manner in which it has treated these Indians. God forbid that anyone should think for one moment that our forefathers and the early founders of the American Government wilfully and maliciously created such Karma for this American Nation. All of the evidence shows that it was done in ignorance of the true facts, and without the proper understanding. It is one of those unfortunate blots innocently brought upon the children of honor of a nation by ignorance or the lack of understanding. But it is, nevertheless, a genuine Karmic condition that must be met and for which compensation must be made. Some of the territories assigned as reservations to some of the Indian tribes are more fortunately and more productively situated, but in all cases there are certain restrictions and limitations surrounding these American Indians that in the light of Universal Brotherhood and the Universal Fatherhood are wrong, and should be corrected. I do not know how these changes might be brought about, or how the Karmic condition may be adjusted. I am not speaking in behalf of any campaign or movement looking to an improvement of the conditions surrounding the American Indians for at present I do not know whether there is such a movement or campaign in their behalf. I hope that there is. I hope that it is headed by sane, intelligent, humanity-loving, diplomats and statesmen, and not radical propagandists. I hope that

the methods are constructive rather than destructive. I hope that such a movement if it now exists or is ever instituted will be kind in its considerations of the past errors, and loving in its application of new principles. I hope that it is one hundred per cent patriotic and loyal to the government, and I hope that it will be equally as efficient and successful in its efforts.

If any of our members anywhere in North America are so situated or so connected with governmental or diplomatic matters as to be in a position where they can investigate and bring some light to bear upon this situation I hope that they will take up the matter sincerely and with typical Rosicrucian devotion and I shall be glad to hear from any who are thus interested and who can do something rather than merely criticize what has already been done. What I have just said this afternoon is not intended as a criticism, but as the foundation for some constructive thinking. If our forefathers made errors in this regard the duty rests upon us to make compensation, adjustment and correction. Let us always keep in mind the fact that we do owe some obligation to these early Americans, and that they are truly wards in every sense instead of wards in a purely political and arbitrarily adopted sense. In spirit we are their guests; we are the children of intruders, welcome though we may have been at one time. The patient, tolerant attitude expressed by these American Indians is something to be admired and emulated by us, but this attitude on their part makes only more poignant the responsibility and duty that rests upon those of the present and future generations.

Foreign Visitations

I wish I could read to all of you assembled here this morning in the Forum the pile of mail that I have laid aside day after day in the past month coming from members who are traveling about and who have made contacts with our organization in various places. We have a great many members in North America who have the rare opportunity of traveling, and you all know that a great many of these ultimately wend their way to San Jose and visit us here at headquarters, but there are a great many others who are traveling around in foreign lands, and who are delighted with the opportunity of contacting our members in different cities and visiting various branches. The letters of enthusiasm and great happiness that these visitors write and the letters that the groups write after the visitors have gone constitute a very pleasing part of our correspondence. I know that some of you sitting right here at the Forum at the present time have enjoyed these travel privileges, and each of you knows what it means to go into a strange city or to pass through

one where you have no relatives or friends, and yet you can sit down at a telephone in a hotel and call on the phone some officer or member of the Rosicrucian Order and find a hearty welcome, and have him call on you at the hotel and escort you around the city or lead you to a meeting of the local organization where you contact others, and where you are made to feel that after all that city and that district is not a strange place to you, but one where you have real friends and real Fraters and Sorors willing to make your visit unusually enjoyable.

No matter where you may go there are always interesting things to be seen and interesting events to participate in through the efforts of such members that would otherwise pass by. No matter what travel service you may have or what guidance of an official capacity may assist you in visiting a city they can never bring you into such enjoyable contacts and enable you to have such an intimate glimpse of home life and of the personal life of the citizens of any district as can be enjoyed through the contact with members of an organization like ours.

Right here at the top of my pile of letters I have one from Rome, Italy, in which the members there inform us that they were recently made happy by the visit of Soror Chernitza from China. The members in Italy state that they enjoyed very greatly this visiting Soror's description of the lodge in China, and of how the members in that lodge carry on their work. Now put yourself in the place of this group in Italy and imagine how happy you would be to hear this Soror tell of a lodge composed of Chinese individuals and Russian individuals. Imagine a description of the sessions of the lodge with these persons in their native costumes, which of course is the natural way for them to dress in that country. Think of having the ceremonies described and the modifications in it due to Chinese and Russian customs and habits, and the differences in language which necessitate the modification of some of the phrases and salutations used. Surely the Soror from China must have enjoyed the contact with the Italian members as greatly as they enjoyed her discussion of the affairs in China. The members writing to me from Italy say that the little meeting held in Rome was like a meeting of the League of Nations as there happened to be present at this meeting a Frater who is one of the Vice Consuls of Egypt by birth, and there were several Americans present, as well as those of Italy and one of France. After the meeting the Egyptian Vice Consul invited all of the members to his official apartment in Italy for dinner on Sunday evening, and on Thursday evening all the members were at the apartment of another member for tea. Surely a visit to any foreign city with such enjoy-

able companionship becomes an outstanding event in one's life. And no matter where this Soror from China may travel she is bound to find in every country some contacts that will gladden her heart and help her along the way.

Local Visitors

Speaking along these lines reminds me of the fact that whenever any of us here at headquarters have made trips to various parts of the United States and especially the eastern part of this continent, we have heard over and over again the same old expression, "Some day I hope to visit California!" And if all of those persons come to live in California who have said that some day they hoped to live in this Western State I am sure that the time is coming when California will have a greater population than any other state in the country. There is a fascination about California that seems to make those in the East look upon the Western State as a fairyland of some kind, and many thousands have dreamed of taking a vacation in the West, but have been reluctant to make the start because they had no friends or relatives in the West whose homes or contacts would constitute a goal at the end of the journey. These persons are made happy after joining the AMORC because it suddenly dawns upon them that now they have a place to go to and a resting place at the end of the long trip. Many many times we have heard these eastern visitors and even those from the north and south, and from Canada and elsewhere say that coming here to San Jose and visiting with us for a while is like finding the pot of gold at the end of the rainbow. As they travel along in trains or their automobiles across the country toward California they are made happy by the fact that when they once reach the Western Coast there is a definite place for them to visit and a place where they will find a hearty welcome and find "someone at home." For this reason each year sees the number of visitors increasing and many of you assembled here in the Forum are visitors even now. And you know how happy you have been to come here to Rosicrucian Park and to find the large grounds, the fine buildings, and the many officers and members ready to receive you and make your visit enjoyable. Most of you know that the constantly repeated expression is "I had no idea that Rosicrucian Park was so large, and that there were so many buildings, such beautiful grounds, so many offices and departments, and such a large number of employees. We have tried to make this plain to our members through illustrations in special little leaflets showing the inside and outside of all of the buildings, but evidently the pictures and descriptions are the very opposite of being overly exaggerated, and we have never had

a member or visitor say that he was disappointed and practically all of them say that we should do more to make the members realize what a magnificent and extensive area is covered by Rosicrucian Park and its buildings.

When these visitors go into the large museum building and are escorted through by the hostess and guides they find that a large part of one day is consumed and even then they make arrangements to come back on another day and even a still later date in order to examine and enjoy the many hundreds of beautiful exhibits in the museum. Yet that is but one of the interesting buildings. All of the members especially are interested in going through the executive and administration offices. To go from room to room, department to department, and through the various wings of the administration building, upstairs and downstairs, and then to visit the private sanctums of the officers, and to talk with the Grand Master, the Supreme Secretary, and the Imperator, seems to afford great pleasure to the visitors as well as to ourselves. And then there is the large printing press which really requires an entire day to study its many departments and activities, to watch sheets of paper going through huge presses and coming out into printed pages, thirty-two pages at one time, folded and ready to be bound into a book, and then to watch those folded pages go into the book-binding department and others like them fastened together, and the heavy covers put on them, and stamped in gold, and then to watch the Rosicrucian Digest or the Rosicrucian Forum being printed and folded and stitched, or to see other pieces of matter being set in type at a number of typesetting machines, and then printed, or to go upstairs and watch the art department where drawings and illustrations are made, and then taken into an adjoining department and made into engravings or rotogravure prints, and to go through room after room of this great building and see the Rosicrucian work being carried through is intensely interesting to those who have never watched each and every detail of the printing and publishing business, because this plant of ours is undoubtedly the largest and most complete of its kind on the Pacific Coast, and in fact there are very few throughout the whole of North America that have so many different departments under one roof. And then there is the auditorium where the Convention sessions are held, and the beautiful Supreme Temple in all of its Egyptian architecture and decorations, and the open-air Egyptian Shrine, and the many other features including the radio and its towers, and operating room, and the laboratory.

We recommend our members to come even though sometimes they may have to wait a little while to see some of the officers because they may

be engaged in conferences or in the midst of dictating a lecture or correspondence and cannot be interrupted, but there is so much to be seen while they are waiting that the time passes rapidly.

We do want to advise our members, however, that the headquarters are closed on Saturday afternoons and evenings, and on Sunday evenings. The officers and workers must have some time to themselves, some rest and recreation, and although the museum is open all day Sunday as is the Supreme Lodge Temple, and the grounds around the buildings, nevertheless the officers cannot be seen Saturday afternoons or evenings, or Sunday. So when you good members of the Forum have an opportunity to speak about this I wish you would do so so that those who plan to visit us on their trips north or south through the State will not leave their visit to Rosicrucian Park for a Saturday afternoon or a Sunday for this defeats their purpose and does not permit them to see all of the institution being operated in its normal manner, and in its full power.

Interesting Symbolism

Some months ago I suggested that those of our members who were greatly interested in symbolism might study the new cover of the Rosicrucian Digest and see how much mystical symbolism was put into it when I painted it. Looking at it casually it is merely a picture of a ruined building with somebody sitting in the foreground being sheltered by the ruins. I purposely added in a number of points and arranged the architecture of the building in its lighting so that it would bring out certain points and interpret certain ideas. I have received a great many letters explaining the symbolism of this new cover, but the most interesting one I have received is from one of our Sorors now living in Hamburg, Germany. Let me read to you what she says:

"The new cover of The Rosicrucian Digest is very beautiful and full of meaning for me. We must first tear down all our old ideas, old habits and beliefs before we can have the Virgin Flame burning in our hearts. Out of the tomb of the past will the new incarnation arise. Or rather let us say, first comes the tomb in all of its old architecture, musty form; the old dress and form of the past must be laid aside before we can be reincarnated. The old temple was once a temple of the mystics, this is indicated by the various ornaments and engravings in the architecture of the ruined temple and it means that only under the shade of mystical teachings or as an outgrowth of the mystical teachings of the past will we discover the new Virgin Flame still burning and illuminating the shadows of the past with a warm and comforting fire. But it needs also the

rhythm of life as is shown by the musical instrument in the picture as well as the basket of flowers which symbolizes the rhythm of nature. The obelisk in the background lifts the triangle toward the Cosmic from which our inspirations come and toward which our aspirations should rise making a monument to lift our thoughts upward."

This Soror has discovered many of the real mystical points in that picture. The old ruined temple of mysticism still affords comfort and a protection from the worldly elements and the sufferings of earthly life for in the corner of these ruins this Vestal Virgin representing the psychic self within us has built a place of protection with old leaves and branches of trees under which she can dwell in peace and safety, and to dispel the deep shadows of the ruins her vestal fire has been lighted as in ancient times showing that the ancient form of illumination kindled by the psychic self or the Vestal Virgin is still adequate to dispel the shadows, to give warmth and a sense of joy and protection. The setting sun shown in the sky represents the close of life and brings out in bold relief the obelisk pointing to the Cosmic and lifting high the sacred triangle as its apex. The basket of fruit represents the idea that the psychic self still needs some of the earthly blessings to support it in its worldly manifestations and the musical instrument symbolizes the rhythm and harmony of life which consoles and uplifts the nature of the inner being and brings peace and contentment in the restful hours. The carvings on the stone represent the fundamental truths which will remain indelibly fixed in the hearts and minds of the mystics even though the temples of which the stones are a part crumble into dust or lose their form.

Many other interesting facts may be discovered in the picture through a careful study and analysis of it and I am sure that all of you will look at the picture with great interest hereafter.

And may I say in passing that there have been received many hundreds of letters of comment regarding this cover not only from mystics and those who discovered that it had a mystical meaning but from artists and persons in libraries and in charge of magazine stores and other places where our magazine is sold or displayed and who report that the unusual nature of the picture even from a casual glance is often commented upon because it is a unique design for a magazine and so truly in keeping with the nature of its contents.

Personally, I can only say that our intent in making such pictures and using them is to be consistent in whatever we design or print and have all of our work in harmony with the ideas back of the organization.

The Mystery of Bacon

Before we take up any subject for discussion this afternoon, I would like to say that we can give a few minutes' thought to one of the great mysteries of history. There are few men known to history whose lives are surrounded with so much mystery as surrounds the life of Francis Bacon of England. Not only was he identified with Rosicrucianism in a very definite way and not only is he conceded by many eminent scholars as the author of the so-called Shakespeare plays but his whole personal life is filled with mysteries for little is known as to where he was born and when and what he did with a great part of his life, where he derived his wonderful education and how and when and where the last years of his life were spent. The mystery probably would be no mystery at all if it were not for the fact that we have commercialism in a large way interested in keeping Bacon in a certain position and not allowing him to step out of his alcove of mystery into the limelight of investigation. Millions of dollars worth of books, manuscripts, plays and other things would be seriously affected in their monetary valuation if it became conclusively established and generally accepted that Bacon wrote the Shakespeare play. Many other things would be greatly affected by a generally altered understanding of his life. For this reason big interests insist upon keeping Shakespeare on his pedestal and in having Bacon appear to be a wise but foolish and irresponsible, dishonest teacher, writer, investigator, and attorney.

Rosicrucians are not deeply concerned regarding the mysteries of his life and especially not about the mystery of his birth and childhood. Rosicrucians always pay homage to what a man accomplishes and what he does and not to the incidents of his birth and hereditary assets. To Rosicrucians Bacon will always be a very deep, profound, and helpful mystic philosopher. To his credit the Rosicrucians concede the invention, creation and institution of many wonderful things in modern civilization, including the writing of marvelous plays such as those attributed to Shakespeare and other wonderful books and manuscripts showing the correct method of research and scientific investigation and the reorganization along modern lines of the Rosicrucian Fraternity in Europe.

The legitimacy of Bacon's birth has often been questioned throughout the past centuries and it has seemed to every investigator that one person's guess was as good as another. Very generally it was believed that he was an illegitimate son of the Queen. So far as our respect for him is concerned and our admiration of his accomplishments it has made little difference whether he was the

illegitimate child of the Queen or of some person in a humble position in life. That he had access to the intimate occurrences in the lives of people of royalty and nobility of his time and was familiar with details known only to a few and that he had contacts and influence among royalty and nobility are unquestioned. There is no evidence that he took advantage of these things in any destructive or selfish manner. That he did use these privileges to good advantage is quite evident.

The merry game of investigating the life of Francis Bacon continues, however, and it is becoming more popular and, fortunately, more productive of definite detail. There is one man, for instance, living quite close to us here in Oakland, who has given the better part of his life and most certainly wrecked his life through his unselfish, persistent, and indefatigable devotion to such research. I refer to J. Edward Morgan. This man nearly gave his life because of his devotion to this subject and is today confined to a wheel chair rapidly losing strength but continuing under these restrictions which have surrounded him for many years the search into the life of Bacon. From the rare books and manuscripts and photographs of other manuscripts in his possession and from the researches he made in England some years ago and which have been made again recently for him our friend Mr. Morgan has come to the very definite conclusion that Bacon was Edward VI, born King of England but deprived of his position in childhood and then announced as dead and a false burial given to conceal the facts. Mr. Morgan points to a chain of interesting ideas that cannot be explained by any other manner than adopting the premise that Francis Bacon when born was Edward VI. The peculiar manner in which young Edward VI disappeared from public sight and all records in his childhood and the strange manner in which Francis Bacon came upon the public stage of life at about the same period that young Edward stepped from the stage, and the fact that the records at British universities indicate that Bacon was there at the time Edward VI was supposed to have been there, yet other records say that Bacon was not there and some say Edward VI was there, and many strange hypothetical signatures made by Bacon with letters seeming to be "Ed VI" or "E. VI" and similar mysterious signs gives color to many of the contentions of Mr. Morgan. Explanations or strange references to the lives of both persons and the fact that some historians who were present at the time that young Edward was buried claimed that the coffin was empty and the fact that others claim that he never died but was spirited away and that others claimed that young Bacon looked like the pictures of young Edward and many other things tend to support

what Mr. Morgan has written out as a long and carefully verified postulation of his beliefs.

Mr. Morgan has offered his writings and his findings to newspapers and magazine and has found difficulty in having them accepted or published. He met the inevitable wall of prejudice against casting any light of knowledge on the life of Bacon outside of those facts which would in no way solve the real mysteries. Rosicrucians cannot understand this, of course. As I have already said, Rosicrucians are not anxious to delve into the mysteries of his life for the purpose of making him a great man for they already believe him to be that but on the other hand, no Rosicrucian would lift his finger to prevent the truth being revealed and would, in fact, sponsor any plan of investigation that would bring out the truth solely for the sake of truth. If Francis Bacon was really Edward VI, we would like to know it. We already know that he was not the scoundrel or bribe-taking member of the King's Council of trusted men as a few ancient biographers tried to make of him for political reasons. We know that he did not confess to bribery, he did not admit being guilty of unethical practices of such a nature as to constitute the criminal charges that have been preferred against him by unthinking readers of biased books and we know that there are many other false and malicious things attributed to his life which have served to keep the world from knowing the really great work accomplished by this man. If Mr. Morgan or anyone else can prove that Francis Bacon was Edward VI we shall be glad and happy to accept that finding, but it cannot add one iota to the glory we already hold for him as a man who achieved greatness and accomplished much good in spite of the handicap or mystery which surrounds him from his childhood.

I hope that some day I can give you more facts regarding the search into this man's life. Members of the Bacon Society and many others throughout the world do not accept all or part of Mr. Morgan's findings but it is generally conceded that he was not the son of the man and woman who raised him or cared for him during his youth. If this matter appears to you as a fascinating problem or involved mystery deserving of attention, then you are invited to delve deeply into the matter and take sides with anyone of the score or more factions who have different opinions regarding his true name and inherited blood.

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APRIL, 1934

No. 5

EASTER REFLECTIONS

A breath of life . . .
A mother's breast;
A taste of joy,
And then unrest.

A sunrise flame . . .
A purpose set
A pulse of love,
And then regret.

A vision seen . . .
A gasping breath;
A fading picture,
And then **death**.

A lesson learned . . .
A loss of strife;
A promise kept,
And then—Life!

—By Sro. Zora Ritschel.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

The typewritten pages of this copy of the Forum have come to my hands for review just a few days before our New Year celebration. My mind and heart are filled with the thoughts of this occasion, and as I write this my sanctum is flooded with the balmy air of a marvelous California spring, and I can see the green grass, shrubbery, and the many colored flowers. I can smell the perfume from them, and hear the birds chirping. It truly seems like the birth of a New Year, and the birth of a new life, or a new cycle of life.

I am conscious of the fact that in some parts of this continent the climate is different, the temperature is lower, the winter has not yet spent itself, and there are few signs to indicate the coming of Spring, but there is in the magnetic Cosmic vibrations that surround us that peculiar something which makes us feel the awakening of life and the rebirth of sleeping forces within us and around us. Young and old alike sense the strange regenerative effect of springtime. It gives hope of another year of activities, another year of life itself. It is inspiring, encouraging, and contributory to our best interests.

By the time this issue of the Forum Magazine reaches most of you there will be many changes in climate, and living conditions, and no doubt the many rapid changes that are being made in political, economical, and other conditions will have impressed upon each of you the fact that the next twelve months are fraught with great interest and many outstanding possibilities. Each one of you should make out of your life the best that is possible by taking advantage of every opportunity that confronts you. While there is life and consciousness in the human body, its capabilities and its seeming miracles are almost unlimited. Tomorrow is far away when considered in relation to the great amount of time that remains yet today to decide upon a change in the course of life. A few moments' reflection, a minute or two of analytical reasoning, another minute of concentration, and then a second or two while an inspired resolution is inwardly developed, and the remainder of our life is changed and we can make of it what we have decided upon. There is no better time to make such a change than during this springtime when all of nature is changing, and when the creative forces of the world are being reborn and new life made manifest in all of its beauty and power. It is the season of awakening. May you find the dawn of

the new year, and the new cycle of magnificent benediction for the remainder of your life.

Fraternally,

IMPERATOR.

"As Above So Below"

Before we begin our discussions this morning, I would like to call the attention of all those assembled here to the fact that a well-known scientist has stepped outside of the restricted field of materialistic science, and has definitely plunged himself into the sacred lake of metaphysics. I am afraid that he will soon find it necessary to swim and kick quite lively in this lake or he will discover that he is drowning and that his scientific associates will not come to his rescue.

All of our members are familiar with the fact that throughout our teachings we have made many references to the ancient principle that man is a replica of the great Cosmic universe, and in many of our regular monographs and supplementary lectures we have definitely stated that Rosicrucian scientists many centuries ago claimed that man was a cell and that the universe was a cell and that even the protoplasmic cells in man's body, and especially the ovum, was a replica of the Cosmic cell. Attention has been called in our lessons to the fact that under the microscope a cell of protoplasm looks like a small universe with its many magnetic points and vital parts appearing like the sun and the planets in the center of a cellular universe. It is for this reason the mystics have always said that everything of a healthy, material nature, including the human body, was indicative of the principle that everything here below followed the same law and form as above.

But now steps into the picture Dr. George W. Crile, the eminent scientist of Cleveland, who quite often definitely states publicly his opinions and discoveries, and whose statements are given considerable newspaper and magazine publicity. In a recent news dispatch it appears that he has adopted this mystical or metaphysical idea of man being a replica of the universe. In other words, he thinks that the cells in man's body are like the starry universe, and that the protoplasm is identical in miniature to celestial structures. According to the newspaper quotations sent forth by the Associated Press, Dr. Crile said:

"We may say the protoplasm is a milky way consisting of solar systems, infinitely diminutive, each created in its own image by the sun's

radiance." He made this statement to the persons assembled at the thirty-second annual convention of the Central Association of Science and Mathematics Teachers in Cleveland on November 25th last. Continuing his explanation, he said:

"The protoplasm of animals emits radiation of various wave lengths, some as short, hence as powerful, as those emitted by the sun. The sun shines in the protoplasm of animals and plants, and therefore animals and plants can confer on atoms chemical affinities such as are conferred by the sun."

He then went on to explain that the nucleus in the center of a protoplasm or other cell is like the sun in the center of a universe and radiates its energy accordingly.

Dr. Crile also discussed the recent experiments of one of his associates, Dr. Maria Tekles. These experiments must gladden the heart of the Cosmic body of our late beloved Frater Dr. Abrams, who worked with us in our experimental laboratory in San Francisco many years ago, and on the basis of some of our teachings evolved the famous electronic system of diagnosing and treating disease. Up to the time that Dr. Abrams ventured into the fields of metaphysical and Rosicrucian science he was acknowledged and accepted as one of America's eminent medical authorities, and there were few in the medical and scientific world who would have dared to question the sincerity and strict orthodox view-point of any of Dr. Abrams' scientific findings, but the moment he entered this new field of metaphysics and announced what he had discovered of the electrical and psychic nature of man, he was discredited as a competent authority of any kind, and removed from the list of recognized, orthodox, therapeutic authorities.

His experiments became publicly known and instantly commercialized long before he had completed his work, or made the final discovery which came too late to check the effect of the unfortunate commercialism. However, the work and marvelous experience of Dr. Abrams needs no brief from me, and his life requires no defense at our hands. Time and Cosmic law will eventually bring him all of the credit that rightfully belongs to him.

Each year and almost each month of the year brings forth discoveries in the field of science that cast new light upon the contentions made by Dr. Abrams, and which were previously tabooed and ridiculed as unsound. And now Dr. Crile speaks of the experiments of Dr. Tekles freely and reveals to the world that science has made some discoveries which confirm the very fundamentals of Abram's contentions and of the Rosicrucian teachings. These are that man's energy is not only essentially electrical, manifesting electrically, but that certain frequencies of the energy are

measurable, controllable, and applicable to the diagnosis and cure of disease. Dr. Crile spoke of the experiment conducted by Dr. Tekles and others in which "an electrode was inserted into an amoeba," and the electrical strain across the membrane surrounding it found to be around fifteen milli-volts." This and similar experiments with fruit and animals led to the conclusion that the electric potentiality of a living organism determined its well-being, says the Associated Press. An amoeba in which the potentiality was reduced to zero disintegrated.

Now I might lecture long on this subject and have much to say regarding its significance, but the time is a little too soon for the medical or scientific world to understand the significance and the importance of these discoveries. It was for this reason that the work of Abrams met such sad treatment, causing him to leave this life through a broken heart and a broken spirit. But the coming year will bring to the attention of the public more of this truth than we have even ventured to reveal in our lessons and then we, too, will take a step forward again and release to our members as supplementary reading some marvelous manuscripts which we have had in our possession for many years, and which have passed through the hands of a number of eminent physicians in this country who are members of our organization, and which reveal the truths of the relationship between the Cosmic principles and Cosmic structure, and man's physical organism. In fact, such manuscripts should follow as a logical sequence the special supplementary lectures and lessons on arcane cosmology which we have been offering to our members for several years. I hope that several of our members have taken advantage of the offering of these supplementary lessons and lectures, and have read thoroughly on the subject of arcane cosmology, for while that course of lessons seems to end rather abruptly it really does not, because the very next lesson and the very next step in the progressive revelation deals with this advanced subject that I have just touched upon, and those who want to prepare themselves for the newer revelations a little later should be well-grounded in the lessons and lectures of the arcane cosmology.

Psychic Suicide

We will now bring to a close our discussion of the subject of psychic suicide, and I will tell you what I believe to be the Rosicrucian point of view and perhaps it is, after all, the consensus of opinion of those who have expressed themselves here in the Forum today.

This subject started through a somewhat scientific discussion appearing in one of the newspapers and written by the science editor of the

paper. It appears that a number of persons greatly interested in psychology and psychiatry have been impressed for a long time with one statement made by that wild man of still wilder psychology, Dr. Sigmund Freud. I think Dr. Freud knew a great deal more than he ever expressed in any of his writings or lectures, and I likewise think he understood things better than might be indicated by some of the things he published and spoke. Certainly, as a psychologist, he went off on a tangent and gave the world a lot of foolish notions and made it appear that more than half of humanity was insane in regard to certain sex ideas and sex notions. I do not think that in the bottom of his heart he ever believed half of the ideas that he promulgated. If he did believe in them he was undoubtedly the worst example of the type of unbalanced humanity that he described to the world.

One of the very complex ideas which he revealed in his fantastic discussions was this:

"No one finds the energy to kill himself, except when he identifies himself with the person he has wanted to kill."

Not only is that statement involved and difficult to analyze and comprehend, but it is essentially untrue and inconsistent with the facts that are easily collected and classified. But it has been one of those kind of Freudian statements that the wise and unwise alike think is very profound because they cannot comprehend it, and because it is very profound they think it must be true, and because it must be true they accept it as such.

Analyzing this Freudian statement by the Freudian process of analyzing all Freudian ideas, we discover that it means that no individual acquires nor has the ability, the power, the energy, nor even the mental and physical effort to kill himself or to commit suicide, unless he becomes obsessed with the idea that he is identical with or in some way a part of some individual whom he has been wanting to kill. This would mean that if John Jones commits suicide by any method whatsoever it has required a certain amount of nerve energy and determination along with mental power and ability which he could not have used or exercised unless he gradually began to believe that he was a part of a Mr. Smith whom he hated and wanted to kill, or by some strange process of natural law had become Mr. Smith himself and was no longer Mr. Jones, except mentally perhaps. This would mean that he came to the peculiar idea, or developed the peculiar obsession that he, Mr. Jones, had suddenly become Mr. Smith in a physical sense, and therefore by destroying himself he would be destroying Mr. Smith whom he hated and wanted to kill. This gave him the ability to commit suicide or to destroy himself against whom he had no hatred.

Now all that sort of reasoning might be true if all suicides or methods of self-destruction were performed by individuals mentally unbalanced and living in sanatoriums or insane institutions. It might be true if everyone who had committed suicide in the past had really lacked the energy and will power to do it, and if all such persons also had a hatred toward someone else whom they would gladly have destroyed if they had the opportunity. But what about the thousands of suicides that have occurred in the last few years due to the economical and financial depression? And what about the thousands of suicides that occurred soon after the war when our brave American boys returned from the bombastic conditions of the "front" to the quiet and indifferent conditions of their native countries and found neither work nor welcome, whole-hearted support, nor even a reasonable opportunity to earn a living? In their despondency, disappointment, and impoverished state thousands of them committed suicide. What about the criminal who recently confessed that he had been a leader in a kidnapping plot, and after confessing committed suicide to evade the inevitable consequences of his confession and arrest? And what about hundreds of similar cases that we read about in the newspapers?

It is often said that it requires a great deal of nerve, a great deal of will power, and a great deal of mental stability to decide upon suicide, and then carry it out. This may be a picturesque way of looking at it, but the truth of the matter is that the average person who commits suicide has certain weaknesses of will power, and certainly some weakness of character or stability, for the average one fears to face certain conditions or consequences and seeks the more simple and easier way out of his difficulties. But whether committing suicide is a glorious manifestation of sublime will power or a typical demonstration of a weakness of will power and character, the fact remains that most suicides—even a majority of them—do not support the idea that they were committed by and through the ability of the person to identify himself with someone else whom he hates and desires to kill. In the majority of cases these persons do not hate anyone sufficiently to want to kill them, and would have rather killed themselves than have killed anyone else for they had no reason to want to kill anyone else.

More Suicide Nonsense

Continuing to analyze Freud's nonsensical ideas regarding these suicides, we find that the specialists in Freud's system of psycho-analysis contend that in many cases the person whom the suicide hates and wants to destroy is his own

father. These Freudian experts contend in their ridiculous system of psychiatry that the dominance of the father in the life of every child plays an important part in shaping his future personality, and that this natural admiration of the child for the father develops later on into a sort of jealousy, suspicion, hatred, or envy, and that the adult eventually looks upon the father as the one who is the natural enemy of the child, or the grown-up child. These experts claim that in place of affection a simmering subconscious dislike develops.

Now such statements are typical of the non-sensical ideas of Freud. If he were speaking solely and exclusively of that class of people known as the abnormal, mental abnormals, or the mentally unsound, there might be a degree or percentage of correctness in his statement for it is common for the mentally unsound and irrational to believe that the person who is injuring them and who is responsible for their confinement or their imaginary troubles in life is someone close and near to them, and very often the mother or father is the one who is censured the most. From my personal dealings with the unsound and the insane in many years of specialized study and treatment of them, I have found, however, that only a small percentage of them are mentally unsound, and almost exclusively those suffering from one definite form of mental and physical unsoundness are continuously obsessed with the idea that their loved ones, particularly mother, father, wife, or husband, are responsible for the imaginary wrongs that have been built up in the unsound mind. The large majority of these persons accuse persons outside of their family circles, blame all their troubles upon someone outside of their immediate family group, and very generally name someone who was either unassociated with any of the conditions, real or imaginary, which the unsound person constantly reviews, and very often the individual selected as a target for their attacks is a purely imaginary person, or one who is so indefinitely described and named as to be impossible of identification.

It would be a strange world, indeed, if all of the mentally unsound, as well as the insane, harbored resentment, hatred, envy, and the desire to kill against a father or mother.

Getting back, however, to the subject of psychic suicides, the question was asked by the scientific writer of this newspaper article whether psychic suicide is a reality, and whether a person can take his own life without shooting or without taking poison, or doing any material things to bring on so-called death. His question was whether the purely mental desire to die was sufficient to terminate a healthy person's life.

Now according to this writer in the *New York American* of March 4, 1934, Professor A. A. Brill of Columbia University, an eminent psychiatrist, answered that such psychic suicide was a possibility. Dr. Brill in arguing his point seemed to assume the idea that all persons desiring to commit suicide are in an abnormal mental state, or in other words are insane. I am sure we will take exception to that fundamental assumption, for unless you prove that having only one irrational, illogical, and unsound idea in the mind constitutes a completely unsound mentality, or a degree of insanity, you will have to admit that many persons apparently very rational are moved to suicide not through any insane obsession or abnormal psychological idea, but by an emotion that is to some degree perfectly reasonable and yet Cosmically wrong. The man who believes that by his transition his support will be taken from the shoulders of those who cannot afford to support him, and his insurance money or other material effects will assist the others in their fight for the necessities of life, is not essentially irrational in his thinking, despite the fact that his idea is wrong from a purely social and Cosmic point of view. The argument regarding psychic suicide hinges wholly upon the belief on the part of these strange psychology experts that if a person determines that he desires to die and concentrates his thoughts upon it long enough, and becomes obsessed with the picture of the method by which he wishes to die, he will establish within his being certain destructive conditions that will bring about so-called death without the use of poisons or injury to the physical body in any sense.

It is well-known in the treatment of diseases that hopefulness is a very helpful thing in being able to cure, and that despondency and the absence of all hope is a very deterrent factor in the making of cures. On the other hand, there are thousands of notable examples in the history of therapeutics proving that those who had abandoned all hope and who had been told that there was no hope and who had made all reasonable and proper arrangements for the immediate and inevitable transition, and had abandoned themselves to a quiet position of awaiting so-called death, were healed and cured in spite of their mental attitude, and lived a long life thereafter. Such cases are exceptional, of course, but like James said, it only takes one white crow to prove that all crows are not black, and these exceptional cases prove that the attitude of the mind does not always destroy nor heal according to the ideas held in it. At any rate these doctors and scientists should be discussing mental suicide and not psychic suicide, for they are using the term psychic erroneously, and I suspect that they have deliberately done so in order to make their

talks and writings appear more attractive to the public.

Unquestionably, we affect our health by our thinking, and unquestionably a despondent, doubtful attitude of abandonment is far more harmful to the person who is ill than may be suspected, but just whether a perfectly healthy person can destroy his life or bring about transition solely through a mental attitude is a very doubtful matter, and even if it is ever proved that such a possibility is indicative of a fundamental law, it still would be mental suicide, and not psychic suicide.

Believe It Or Not

Just to change the tenseness of our serious discussions for a moment or two and to smile, I wish to call the attention of this large assembly this morning to an extract that has been sent to me by a Frater attorney in New York City who says that it is from a magazine called *The Christian Century* of January 31, 1934. It appears that someone wrote to the Editor of that publication asking for some information about the Rosicrucians. The Editor must have turned to some thoroughly unreliable pamphlet or antique and nonsensical learning to garner the facts used by him in answering the question.

The Editor begins his answer by stating that many other inquiries of a like nature have come to him and therefore he feels that he is justified in taking space to answer the question and tell just what the Rosicrucians are. His source of information told him, according to his own words, that the headquarters of one of the Rosicrucian organizations in America was in California, and therefore, he could have written a letter just addressed to the Rosicrucians of California which would very likely have reached us, and from us he could have learned what the true Rosicrucian Order of the world really is, and that AMORC of North America and other countries is not the sort of insane combination of foolish superstitions that he describes. Can you imagine a modern magazine like *The Christian Century* publishing anything in its columns under the responsibility of the Editor that is as absolutely false, untrue, inconsistent, and unreliable as the following:

"The pretense that the activities of the fraternity by a band of invisible helpers, that the publications of the headquarters can give accurate and satisfying information on such matters as the whereabouts of the dead, purgatory, angels . . . activity in heaven, astrology, the use of horoscopes . . . the influence of previous incarnations upon the present life, the attainment of the sixth senses, etc., will be judged by intelligent people. The anti-Jewish tendency of some of this propaganda is illustrated by the claim that Jesus was not a Jew; that a certain amount of useful and

commonplace suggestions mixed with the hodge podge of 'occultism' serves only to make more evident the attempt to excite popular interest and patronage, by claims to numerology, astrology, spiritualism, and various types of fortune telling whose votaries are as always to be found among the credulous and uninformed."

I trust that we have correctly read and quoted the magazine, for we do not want to do any injustice to the learned Editors of this avowed Christian publication. But if this is the correct quotation then I would like to know how Christian it is to condemn an organization with such cruel charges as are insinuated by the terms and phrases used by the Editor. Will any of our thousands of readers recognize the above description as being in any way descriptive of this Rosicrucian organization? Have any of you in any of your years of association with us found us dealing with lessons in astrology, numerology, fortune telling, spiritualism, giving information on the whereabouts of the dead, or about purgatory, or angels? Have we ever attempted to tell you what may be the activities in "heaven" or "hell"? Have we told you at any time that the fraternity and its work is guided by a band of invisible helpers of the nature insinuated by the above quotation? Is it not a fact that we have condemned all spiritualistic practices, and will not allow anyone dealing in them to become a member of the organization? Is it not a fact that we have refused to deal with astrology and numerology, and include some of the afore-quoted books as the most ridiculous superstitions of the ages, and as having no place in the lives of modern intelligent people? Is it not true that we condemn fortune telling of any kind and crystal gazing and necromancy, and all of the so-called magical arts of prognostication as absurdities? And what about those of our members who have felt in recent months that we have been pro-Jewish because we have said some things in their favor? Now what do you think of this claim that we are anti-Jewish? Do we not say in all of our writings and publications that the true and correct attitude of a Rosicrucian is to be tolerant toward all races, all creeds, all religions, and all dogmas? We have thousands of members who were born Jews and who are still strict orthodox Jews, and we have thousands who are of the Christian denomination, and even clergymen and ministers active in prominent Christian churches of this country, and we have hundreds of members who are Buddhists and Mohammedans, and many other denominations. We are not a religious organization, or a religious sect any more than is a school of law, or a school of art, or a school of music. We are not anti-Jews, nor anti-anyone, except anti-hypocrites, and falsifiers.

Preceding the above quotation the Editor also said that the Rosicrucian organization in its past history had many members who were not held together by any close bond, and had no formal organization. Our thousands of members who feel that the bonds of Rosicrucianism are the most intimate, most binding, most universal, and above all, the most enjoyable of any form of fraternity, will be surprised that the Editor learned knowledge of our history and our associations. Of course, he does not know that the organization has continued in a score of countries throughout all the ages, and that it has maintained annual international conventions and conclaves. He does not know that the organization is larger and more powerful today throughout the world than it ever was. He does not know these things because his lack of knowledge and his little biased knowledge have prevented him from every investigation. His reasoning is something like this: The Rosicrucians are evil; evil should not exist; the Rosicrucians do not exist but ceased to exist a long time ago.

At any rate there is one thing pretty sure about this new and unique description of our organization, and that is that it will not be corrected in any future issue of the Christian Century Magazine, unless the Editors of the paper take an entirely different attitude than they have held in the past and admit they can make errors and can be un-Christianlike in their presumption to condemn and misjudge others arbitrarily and without apology.

Important Warning

A new form of insidious propaganda intended to injure our organization has recently developed in the United States, and all members are warned to be careful about their correspondence. In a number of newspapers in the personal or classified columns there has appeared an advertisement stating that AMORC members are invited to send their names and addresses to a certain box number, because some unknown individual desires to contact the AMORC members. This blind ad is intended to get the names of our members in various communities and thereby draw them into an unknown body and permit the publishers of this advertisement to use their names in many unpleasant ways. Several times in the past many members have been seriously embarrassed by answering such advertisements, and have found their names being misused and associated in a way that is unpleasant. We therefore warn all of our members to avoid answering any such advertisements, and to send copies of them directly to us whenever they find them in the newspapers. Do not send your name and address to unknown persons at any box number or even to persons who may give some seemingly

natural or assumed name unless you know who they are, and why they want your name.

A Compliment to Us

Incidentally, in connection with the above matter which I hope will be published in our various magazines I want to call the attention of our members to one other point. Why is it that so many of the other new and recently-formed occult, mystical, and spiritual societies are so anxious to have the names of our members? Why is it that most of these other organizations in attempting to build up their membership, or in attempting to carry on their work feel that if they can secure the AMORC members to help them, that they will progress more rapidly and build a greater organization? The AMORC itself has never solicited among other organizations, and has never asked a single member to attend the meetings of other organizations and tried to turn other persons away from the path upon which they are treading and enter our ranks. We spend a great deal of time and money in open propaganda soliciting in proper forms of advertising matter, and with literature, seeking for the seekers in what may be called the open market or the open field of investigation. We do not want to dissuade anyone that is happy on any other path. Until a person decides for himself that he desires something else, and becomes a real seeker, and writes to us about his desire for knowledge about us or expresses this desire to one of our members, we do not care to interest him. We hope that not a single member of our organization in speaking of AMORC tries to dissuade anyone away from any school or system that is truly good, and truly helpful. But there is some reason why a member of these small and often rapidly disintegrating organizations are constantly trying to secure AMORC members. It is solely because the AMORC members are the most intelligent, the most enthusiastic, the most cultured, refined, and progressive of students in the mystical and metaphysical field. And it is because the AMORC organization is the largest and the most rapidly growing of all these systems. The purpose, therefore, in soliciting our members is twofold. First, because it will bring to the other organizations the most desirable class of members, and secondly because a continuance of this process would tend to check the growth and development of AMORC. Do not allow yourself, therefore, to be an instrument in such a campaign of insidious solicitation and disruptive action.

Another interesting point is that four out of five of the newest forms of occult and mystical organizations developed in America in the past three or four years have deliberately copied extracts from the literature, the symbolism, the

lessons and teachings of AMORC. Each organization claims to have authority and authenticity from the Great White Brotherhood or some other body of competent authority, and yet despite their claims of originality and newness of their distinctly different teachings, and despite their very positive claim of having a system of instruction so greatly superior to AMORC, they nevertheless copy whole paragraphs and sometimes whole pages from our work, and use symbols and signs that make them appear to be part of the Rosicrucian Order, and do this solely for the purpose of trying to lure AMORC members into their organizations.

It has always been said that imitation is the sincerest form of flattery. It is a compliment to our work to think that of all the books and systems to be found in libraries in foreign countries from which these creators of fictitious and modern organizations could cull all sorts of teachings that would be new and different, they resort to copying our work in preference to any other. Certainly if the AMORC and Rosicrucian teachings are so good that they are worthy of being copied, then the best place to study them and benefit by them is in the school that truly owns them and controls them, and where they originated and are known and used in their pure and undefiled form.

An Astrological Help

So many of our members are still writing to us in regard to the study of astrology, and ask what help or advice we can give them in becoming familiar with astrology, since this subject is not included in our regular teachings. So many of the great truths contained in our teachings prove that we are affected by Cosmic vibrations that many persons who formerly had no understanding as to the possibility of so-called astral influences now believe that if they studied the modern simplified technique of the art of astrology they would find ways and means of interpreting for themselves the cause and nature of many of the strong and weak points of their character, personality, tendencies, and habits.

To all of these persons who would like to take up this interesting subject and work out their own horoscopes and interpret them according to the fundamental laws of astrology, we are glad to recommend a new book that is truly the most helpful and yet simple presentation of the art of astrology that has been offered in this country for many years. This new book is called *The Technique of Astrology Simplified* and every Rosicrucian who is a member of AMORC and receiving the valuable helps of Rosicrucian study from the Supreme Lodge at Rosicrucian Park, San Jose, California, or who may be studying in

any one of our many branches throughout North America can feel perfectly safe in expending the small sum of one dollar for this fine book.

The author is A. E. Partridge, who has written much on the subject of astrology, and who has devised more methods for the simplifying of the art of astrology than any other individual in America. This new book contains not only very simple and easily understood instructions for casting horoscopes and interpreting all of the principles of astrology, but it is well-illustrated with examples and charts, diagrams and helpful aids, and blank pages for the making of individual horoscopes. Of all the books or courses in astrology that have been sent to us in recent years asking for our indorsement this is the first one on the art of casting the horoscope that is truly simple and truly worthy of our indorsement. I hope, therefore, that our members who want to investigate this subject and test it, and try it for themselves, will write to the Simplex Publishing Company, Post-office Box 595, Seattle, Washington, inclosing \$1.00 for this book. Be sure that the correct name of the book—*The Technique of Astrology Simplified*—is stated in the letter.

No matter what you may or may not believe regarding the soundness of astrological principles you should know something about the subject before you either condemn it or praise it. The best way to know anything about it is to make a test of your own birthdate, and of the indications regarding your own personality and character. This will do more to reveal the esoteric principles that are involved in this ancient system of character analysis than any number of discourses on the subject. There are many reasons why we have not added this course of study to the graded system of Rosicrucianism, but none of the reasons have any bearing upon the soundness of the esoteric principles involved. Mr. Partridge, through the Simplex Publishing Company, has kept the subject of astrology cleaner, more dignified, and more interesting than any other of the many individuals who have promoted it in this country in past years, excepting, of course, those very profound workers who have devoted their lifetime to the deeper study and analysis of its principles, and who have not advertised themselves as makers of popular horoscopes.

Esoteric Astrology

In connection with the foregoing it might be well to explain at this afternoon's meeting of the Forum that only a fool will raise his hand in protest at the first mention of astrology and refuse to investigate the subject. Undoubtedly, the practice of astrology has fallen into disrepute in America not through any weaknesses in the

true art itself, but through the many weaknesses in the methods practiced by so-called advertising astrologers. At every seaside resort, and in practically every large city one can find advertisements issued by persons claiming to give horoscopes at a price ranging from twenty-five cents to two dollars each. As soon as you become familiar with the principles of astrology you will see that if an honest and sincere horoscope is to be made of any individual it takes more time and more patience and real concentrated thought than any person gives to it at the rate of two dollars, or even five dollars for each horoscope.

Therefore, any popularly advertised, cheap horoscope must be insincerely made, or void of all personal element and in no sense a true, precise, and individual matter. The exaggerations as to what astrology can foretell or predict are also responsible for its bad repute. While it is true that the principles of astrology as applied to the individual horoscope may show the tendencies of character, the weak and strong points of personality, and the good or bad abilities that the individual may possess, none of these things, even if true characteristics of the individual, would warrant the statement that the individual would submit to the weaknesses or exercise all of the strong points and live a life accordingly. It would be foolish to say that because a horoscope revealed that a person had extremely fine ability with nimble fingers to do excellent pen work, and at the same time had a tendency toward dishonesty, these things indicated he would become a forger and follow a life of crime, and end in a penitentiary. Nor does it follow that because a person is shown in a horoscope to have extremely fine ability with the hands in playing a musical instrument, and to have a profound appreciation of music, he or she is surer to become not only a good pianist or violinist but a marvelous success on the concert stage, and famous as a conductor and composer of music. And just because one has the love for travel on water it does not mean that one will spend the latter half of life sailing the high seas from one glorious port to another. It is just as likely that such a person will spend much of his time on a canal boat moving up and down eight or ten miles of water, or in a rowboat on Sunday afternoons enjoying in a simple way the contact with water, as it is likely that he will take long journeys on water.

I remember reading one horoscope in which it was predicted that the man would spend the latter half of his life at sea practically surrounded by water from one end of the year to the other without actually being a sailor, but enjoying his life in that way. The man had high hopes of being wealthy and traveling around the world continuously in fulfillment of the prediction, but

the nearest he came to it was being made the keeper of a lighthouse out at the end of a breakwater where he was surrounded by water from one year to the other, but he saw less of the sea in various parts of the world than any other human beings have seen of it.

The esoteric side of astrology is intensely interesting, however, for it does show how the human race is divided in classifications of astral influences, and Cosmic characteristics, and it does enable one to discover his real place in the scheme of things from a Cosmic point of view. As one lives, however, and studies his own horoscope, one is sure to make the further discovery that the mind of man and the development of the inner self will modify the birth horoscope and evolve it so that if he were born again fifty years later the new horoscope would show how he had either strengthened the evil points or the good points of the first horoscope. These same esoteric principles would reveal what it is we have carried forward as a Karmic inheritance. If we knew the real deep and profound principles of the esoteric side of astrology, it would help us to understand why we are living in the present incarnation and what features and factors of personal evolution should be given our continuous attention. As a system of character reading and personality revelation, astrology is probably unequalled by any of the more modern scientific methods. But when astrology is used to predict distant future events and reduced to a system of materialization of worldly events without taking into consideration man's ability to overcome even the strongest of the fundamentals revealed in his horoscope, it is not only an absurdity but a real injustice to the true principles of astrology. It is, in fact, an insult to those of high intelligence who have evolved the art of astrology, and a greater insult to the Cosmic Mind and Power that works through the astral influences. Every Rosicrucian member of AMORC is well grounded in the esoteric principles of Cosmic law, and knows the dominating power of man's mind, and his psychic being within himself, and should not, therefore, be misled by any system that claims to predict the future as something that is foreordained and in nowise affected by man's personal evolution.

A horoscope made of the life of any person is like a chart made for the captain of a ship as a guide for him to use in steering his course across the ocean from one port to another. But because in his consultation room high on the upper bridge of his ship this chartered course lies before him, it is no reason why he should follow it step by step and degree by degree if he sees that it is going to take him to the wrong port and take him across a course of sorrow and grief before he eventually reaches the port toward which he has started. He is still captain of his ship, and still in

dominant control of that which steers his course. He can avoid collisions, storms, strifes, turbulent waters, and unfavorable weather by exercising his will and his Divine privilege and power. To follow the course without the exercise of these blessings is but the act of a fool. To do otherwise and have a happy and fortunate journey while still making way toward the eventual goal is the privilege of every wise being. Keeping this in mind astrology and its symbolical revelations can become a valuable guide instead of an immutable decree enslaving man and inhibiting his will power and disinheriting his Divine privileges.

The Immaculate Conception

A number of questions have come to me recently from members who have been reading and discussing in groups and special classes the book *The Mystical Life of Jesus* as published and issued by us. Much discussion always centers around a number of the points in this book, and especially that which is dealt with in Chapter 5 pertaining to the Immaculate Conception and birth of Jesus.

In that book it is stated on Page 108, "As I slept he came unto me with pureness of spirit freed from the mortal body and whereas He breathed not the breath of lust, but spake with the breath the word of God, I conceived in thought, and as thought preceded the creation of the world, so with me the most Holy of all Words preceded the quickening that came upon us."

This paragraph leads to a number of questions which are typical of this: "Does this mean that the conception was purely spiritual or mental in the form of a thought, and if so, how then was there a physical birth?"

Most of the persons who write this question and say it has been argued in classes and groups say that they cannot see how such a spiritual inception and conception could have produced a physical result.

If the quoted paragraph is carefully read again it will be noted that it distinctly says that just as "thought precedes the creation of the world, so with me the most Holy of all Words preceded the quickening that came upon me." In the Bible we are told that in the beginning was the Word, and that this Word went forth, and through it was all creation made manifest. We can logically assume that the word was an expression of a mental conception. Modern psychology teaches us that thoughts are things and have power. We have proved with some laboratory tests that a thought picture can register itself upon a photographic plate. That sort of test has been published in some scientific magazines in the past, and the experiments of Dr. Littlefield with salts under the microscope lense proved that his thoughts could

affect the actions of the salts in the fluid, causing them to crystallize and take certain forms.

Now all of these laboratory experiments were dealing with human thought or the thoughts in and radiating from a human mind. That human mind may have a large degree of Divine power back of it, but certainly it could not be equal to or in any way compared with the powerful thought in the mind of God with its great power, its omnipotence. When a human thought registers itself upon a photographic plate it does so because it affects the chemical nature of the photographic plate. It sets up a chemical action by affecting the rates of vibrations of the electrons and atoms. When a human thought affects the salts in the solution under the microscopic lense, it does so by affecting the vibrations and setting up a chemical action. Now if the human thoughts of a human mind can start any form of chemical action, why should we be surprised at a Divine thought emanating from a Divine Mind causing chemical action in the human body of a material nature?

In other words, the statement in the book *The Mystical Life of Jesus* clearly intimates that the thought breathed into the body of Mary in the nature of a Holy Word caused the quickening of those vital cells already resident in the body of Mary, and qualified to become impregnated. All that these cells required was the electronic chemical touch of a microscopic nature to give them the polarized condition that would lead to a chemical action of development. It is conceivable from the mystical and Cosmic point of view that the radiations of a thought sent by a Divine Mind, or a super-mind present in a human body could cause the necessary polarization of the propagating cells, and thus produce that state of conception referred to, and which would eventually lead to the development of the ovum, the growth of the embryo, and the birth of a child.

No true mystic, and certainly no Rosicrucian should doubt the possibility of such a Divine Process, and in the face of the many other marvelous things which we must admit, the Immaculate Conception must be accepted by us as not only a mystical possibility, but a probability. We have no right to assume that there is but one physical, material way in which such living cells might be impregnated, and we have no right to assume that since there is a material standard, or a definite worldly process for such impregnation, there can be no Divine exception to the material law, or in other words, a Divine method of paralleling and yet super to the material process.

There is nothing about the Immaculate Conception and birth of Jesus that is unacceptable to the true mystic and true Rosicrucian. To deny

the possibility of such a Divine manifestation of Divine Law and principle, and Divine power, would be to deny the possibility of many other great miracles which we anticipate, and many other marvelous manifestations which we hope for and pray for continuously.

The Mystery of the Stigmatist

I want to interrupt the Forum session for a few moments and comment upon the many letters we have received asking us to express some opinion or discuss the principles involved in connection with the so-called remarkable religious or divine manifestation in Baravia known as a typical example of a miraculous revelation. The girl is called the Stigmatist and the manifestation is a periodic bleeding of the eyes, hands, and head claimed to be stigmas in celebration or memory of the crucifixion of Jesus the Christ. Another one of the remarkable things outlined in connection with the young girl is that for eight years she has partaken of no food or drink and yet remains apparently healthy and of the same weight.

Now I have read a lot of literature on this matter and especially a very large pamphlet written by a Roman Catholic priest of the neighborhood who describes his personal visit at the home of this girl and I have read newspaper clippings stating what other visitors from various parts of Europe have seen or believe they have seen. But I am no more prepared to lend an opinion on this subject than are any of the others who have made personal visits. Why should we think that merely because we visit a person and observe a certain condition about him or her, or observe a certain abnormal or unusual or different occurrence, that we are thereby qualified to determine the cause, the nature and all of the facts related to what we observe? It would be equivalent to saying that if one of the wild natives of the jungle of Africa or South America should decide that he was going to investigate the real nature of radio by coming to the United States, for instance, and going into someone's home where a large radio was giving forth the music of a magnificent program and after listening to it, and watching it work, and observing all of its manifestations, he returned to his country and claimed that just because he had personally witnessed the demonstration he was, therefore, qualified to analyze and describe and pass judgment upon the laws and principles involved.

If this case in Baravia is a miracle, as the holy people who visit the girl and write about her claim, then surely neither you nor I nor anyone I know of is capable of telling how the miracle is performed and why. That it is unusual,

abnormal, and distinctly unique is admitted by everybody who has observed the manifestation. If this case comes under the classification of abnormal psychology and the young woman herself is using some psychological power to produce these bleedings at certain times, then it is an unusual and distinctly unique case in the field of psychology. If it is a case of deception in any form, it is likewise unique and unusual. If it is all according to some natural law, it is more or less abnormal from one point of view and certainly original and unusual.

Of course, I cannot agree with those who say that it must be some form of fraud because nature would not cause healthy eyes to bleed freely once a month or once a week or at any other time and that an uninjured brow would give forth blood from its pores at the same time or that the hands would suddenly develop spots from which blood can flow. We do not know what nature would do when she is directed by the Cosmic or commanded by God to make some unusual manifestation for some inconceivable reason. The fact that the reason is inconceivable to us or that the whole demonstration is beyond our understanding does not prove that it is either fraud or trickery or an impossible thing.

Quite a few who have written to us state that they wish they could see the demonstration and then they would know whether it is true or not. I have no desire to see it for the purpose of trying to determine whether it is what it is claimed to be or not, because I realize that all my eyes and senses would impress upon me would be precisely what others have observed, and such observations, as I have already said, would not tell me anything that I do not already accept from the statements of reliable persons who have witnessed the demonstration. What may be the cause of this unusual condition I cannot say, nor can anyone who has not been specifically informed by divine communication. Such matters as this along with many other miracles that have occurred and are occurring in the world, cannot be discussed by us unless we enter into a speculative discussion and certainly this is not what Rosicrucians want to do or should do to enlarge their storehouse of knowledge.

Your Religion and Mine

This morning we are going to have a session devoted to the discussion of religious matters simply for the sake of bringing to light some points that may be of interest to all of our Forum members including those who do not sit in these sessions and only know about our discussions through reading the Forum magazine.

Every day I appear to some of our members as being a person who wears a cloak of many colors,

or at least a robe with many religious denominations. I see from my correspondence that there are members who are quite positive that I must be Jewish by birth and Jewish by instinct, for they say that all of my writings tend toward praising and indorsing the teachings and activities of the Jews. But, on the other hand, here are other letters that claimed that I am entirely too biased toward Christianity, while a few others say they are shocked to know that I have referred so enthusiastically to the Buddhist religion and that I must have been born in some Oriental religion. Then on top of this comes the recent criticism regarding my kind comments about the Quakers and their beautiful mystical religion. Members have been writing to me lately saying they now understand my strange religious attitude and they realize now that I am a Quaker and can understand why I have been so derogatory in my comments regarding the Jewish, the Christian religion, and others.

I do not blame you for smiling at all this because it does seem peculiar. It does not seem to dawn upon the writers of these critical letters that I may not be truly 100 per cent, dyed-in-the-wool, in any denomination and that I may be one of those peculiar persons who see the good in all religions and praise each and everyone of them for certain points or qualities. Do I have to be an orthodox Christian to praise the teachings of Jesus the Christ? Do I have to be an Oriental and born in an Oriental country to have inherited the Buddhist religion in order to praise the good things that Buddha taught and that are being taught in the Buddhist Church today? And must I be a real convert and member of the Society of Friends because I praise Quakerism?

At any rate, for the sake of those who want to know, let me say again that I was born in the Christian religion and have not wandered very far away from an enthusiasm of most of its fundamental principles. I am a firm believer in the teachings of Jesus the Christ and in the same breath I say that I also indorse what Buddha said and a few other great messengers, while acknowledging Jesus to have been the greatest of them all. But of all the great leaders and of all the systems of religious, moral, and philosophical thought, I think the teachings of Jesus and the fundamentals of Christianity as laid down by Him and His Disciples have been more mutilated, misinterpreted, and amended and modified than the teachings of any other ancient religion or school of thought. Even the teachings of Buddha, much older than those of Jesus, are given to us today in a more correct and pristine form than those of Jesus. The Christian Church in its fundamentals has a mighty power because of the potency of the great truths in Christianity, but that power has been commercialized and perso-

nalized and twisted and turned by institutions, movements, schools, and individuals until it is hardly recognizable any longer. On the other hand, some of the Oriental religions and philosophies did not possess that great power that is found in the teachings of Jesus and for that reason they have not been commercialized or poisoned with selfishness.

If the students of real Theosophy have found that in the past fifty years the teachings of Madam Blavatsky have been so perverted, controverted, and commercialized that Theosophy today is divided into many sections and many groups, many societies, and many schisms, each fighting the other or disagreeing with the other, that real students all over the world are now organizing themselves into a movement called "Back to Blavatsky," we should not be surprised if one of these days there is some movement started that will be called "Back to Jesus the Master!" In the case of Madam Blavatsky, what she actually said and what she actually wrote have been carefully preserved and it is easy to get back to her fundamental teachings. In the case of Jesus, however, we have only the recollections of His Disciples as to what he actually said and actually did. However, the same thing is true of the teachings and actions of Buddha and many others. Why, then, should we have a form of Christianity today that is getting further and further away from the pristine idealism and magnificent beauty of truth as laid down by Jesus the Christ? However, I can find so much good in all of the ancient and modern religions that I would absolutely refuse to join one church if it was going to exclude me from all of the others. Fortunately, I have not found any of the Oriental churches forbidding me to follow the teachings of Jesus the Christ, while also admiring and practicing the good points in their religions.

It may be shocking to some of our members to know that a few days ago the Young Men's Buddhist Association and Young Women's Association of the West Coast had a convention here in San Jose. Hundreds of young men and young women, devout followers of the religion of Buddha, were assembled in this city for an all-day program. Early in the morning a Buddhist Sunday school was held in the Japanese language for the youngest of those in attendance. This was to be followed in the afternoon with all sorts of conferences and convention sessions and with a Japanese Buddhist service in the evening. But they thought it might be well to have a regular Buddhist service in English during the morning hours because nearly all of the young people attending the convention were graduates of California and other high schools and were perfectly familiar with the English language. The committee invited me to conduct the English service

in the Buddhist Temple for these people and their friends. They invited me because many years ago I was ordained a priest (Bonza) of the Buddhist Church in the presence of high representatives and Bishops even from Japan. And so I appeared in the Buddhist Temple and stood upon the altar platform in front of the most magnificent Oriental altar in gold and colors that I have seen in many years and faced this large audience of men and women just starting out in the business world and preached a Buddhist sermon to them in English. They sang songs of adoration in English. They repeated their Buddhist pledges and affirmations and all with a high degree of enthusiasm. Some of our members here in San Jose attended the services and were highly impressed with the sincerity, sacredness, and truly divine vibrations in that temple.

And again these members of AMORC were surprised to find confirmation of my oft repeated statement that the Buddhist religion is not a form of heathenism or the worship of idols. On the whole of this great magnificent altar platform with all of its Oriental symbolism and decorations in gold, lighted candles, burning incense, huge chimes that rang out with mellow tones that stirred the soul, amid all of this there was no statue or idol of any kind. During the prayers all eyes were uplifted toward the heavenly space where all real Buddhists believe their soul will pass into eternity. The God of their heart and to them Buddha was the Enlightened One, a great messenger from the unknown God to guide them rightly on the path through making plain the virtues of life.

Yet an hour before I went to this service and during the rest of that Sunday afternoon I spent my time studying very carefully and analyzing the beautiful teachings of Quakerism, because I have recently secured more of their literature and I have become fascinated with the early foundation of that religion.

The early founder was a man by the name of Fox who lived in Europe during the very period when Rosicrucianism was having its great revival and when plans were being made to send the first Rosicrucians to America to carry on the great work started by the early founders. Fox was a mystic. There is no mistaking it because every statement he made in his early teachings is acceptable to you and I as a Rosicrucian or as a mystic. And again I say that one grand and glorious element in the religion of the Quaker is the recognition of the great Inner Light which is their point of adoration. Even now as I speak I have a little official Quaker pamphlet in my hands written by Jesse Holmes and supplied by the Friends General Conference at 1515 Cherry Street, Philadelphia, Pa. In this little pamphlet I read: "The gospel of the Quakers centered

about the experienced fact of the immediate association of the ordinary human 'self,' with a higher and nobler 'self'; an association to be attained by meditation and prayer and to be strengthened by the gathering together of people of God and in common worship."

The Quaker understanding of God is truly Rosicrucian and most certainly acceptable to the mystic understanding. Through all the years of the building up of the Quaker movement it has attracted the attention of intellectual people because their religion appeals to the thinking, analyzing mind. It is not surprising, therefore, that so many eminent persons associated with colleges, universities, and other big movements are enthusiastic Quakers.

Looking also at the little Buddhist program containing my name in reference to my preaching of the Sunday sermon in that temple, I find that the adoration which these Buddhists repeated in English before me was as follows:

"We praise thy name;
Thy Light of all;
Dispenser of wisdom;
Teacher of Truth and
Bringer of enlightenment to us."

Here the Buddhists are speaking of light also. The Inner Light, the Greater Light, the Divine Light, the Light that you and I and millions of others are seeking without ourselves and in the Cosmic. But whatever name the Path may be termed, those upon it are tramping steadily toward the same goal.

And as I write this there is upon the walls of my sanctum a large framed certificate proclaiming that the Buddhist Order of Europe and Asia has made me one of their honored priests with the title of Guru. I received a similar degree of priesthood from the Indian academy in India, making me a teacher in the Hindu systems. I praise all of these systems for the good that is in them and then when I wish to commune with God I send my consciousness into the Cathedral of the Soul and there find in the holy of holies assembled with me are the Buddhists and the Hindus, the Mohammedans and the Christians, the Quakers and all the others of strange or similar theories. God is the Father of all of us and we unite happily and cheerfully in the great work of trying to follow his laws.

If you were born in any definite religion or denomination of a religion you should try to find the good points in it and help to strengthen them. If you are not a member of any church you should join one of them and support it. If you love beautiful ritualistic ceremony of a highly mystical nature, then you should join the Episcopalian Church if you are not a Roman Catholic,

for in either of these you will find mystical symbolism lifted to the nth degree and the vibrations of it all will dramatize great lessons to your soul. If you do not like the ritualism of these high Christian forms, then go to the simple meeting places of the Quakers and if there is none in your community, write to the Society referred to above and get their literature and start such a meeting place in your community where others of like mind will enjoy the simpleness of mysticism without formality and cumbersome ritual. If you wish to enjoy and understand the spiritual point of view of various religions, attend the meetings and sacred services of the different churches in your community.

More Questions Answered

Here we have a number of short questions requiring only short answers, but important answers indeed, and I am glad that the members of the Forum have brought these together this morning so that we may cover as many points as possible in this morning's session. The first question is:

Is it true that deep students of occultism become lax in their morals?

This has been claimed by those who have made a careful analysis of the lives of those persons who say that they are "profound students" of the deepest occult laws. Such persons are usually attempting to excuse themselves for being morally lax, and are trying to blame their laxity upon some philosophical foundation. Students of real mysticism and metaphysics—especially Rosicrucians—will be more precise and exact in their moral standards than most others, and develop a true appreciation of the niceties of life, of thinking and acting in a cultured, refined, proper manner. Immoral acts or unmoral acts are distasteful and abhorrent to the true student of mysticism. There is no excuse at any time for the violation of the generally recognized or standard moral laws. They are the very foundation of psychic and mystical development.

The next question is: Are members of AMORC forbidden to unite with other organizations?

Absolutely no, unless the other organizations are of a low moral type, or are forms of propaganda of a political nature contrary to the best interests of law, order, and government, or tend to weaken the character. Whether AMORC members belong to such other societies as the Theosophical, Christian Science, New Thought, Vedanta, or similar bodies, or any helpful fraternal organization, or not, is never considered by the Supreme Officers of AMORC in judging the worthiness of an individual or a member to

enter or continue in the work of our Rosicrucian Order. Individual worthiness alone is considered, and always independent of other affiliations that do not detract from that worthiness. No member of AMORC has ever been asked to resign, or prohibited from advancing to the highest degrees, because of his or her membership in any of the above-mentioned organizations. In fact, some of the highest members and officers are also members and officers in the above-classified and many others. AMORC is not intolerant but reasonable in these matters.

The next question is: Are there any very prominent persons in North America well-known to the entire population who are members of AMORC, and whose names can be used as references?

Every day we discover in the correspondence that some of our active, enthusiastic members are either prominently known characters or hold very prominent positions in the United States, Canada, or Mexico. The standing and position of such persons is not considered in the examination of their application blanks, and no notation of it is made on their record cards in our files. The Membership Committee that could take cognizance of such individual positions when examining the application blanks does not do so for it is contrary to our customs. We discover the high positions of these persons only later through their correspondence or through their casual statements in their correspondence, or by recognizing their names when writing to them. Members occupying high and important positions socially, financially, or otherwise in North America are given no different consideration from any other member. Very often such persons write to our Welfare, Research, Editorial, Advisory or other committees offering their services because of their greater opportunity to help us through the positions they hold, and the contacts they can make. Only under such circumstances are these names put on a special record under classification of service which they can render, and they are never asked to do anything of a special nature except in the particular field in which they register to serve. But it is strictly contrary to our rules and regulations to use the names of prominent individuals for propaganda purposes. We do not want to have any man or woman tempted to unite with us because our list of membership includes one or more of such prominent persons. We could easily cite the names of well-known persons occupying extremely high positions in the circle of governmental, social, economical, and business activities of North America, but we do not do so, and will not do so. Such persons have not made the organization any better than what it has always been, and the fact that they are members and enthusiastically endorse our organ-

ization does not constitute any proper reason for tempting any sincere person to unite with us.

Is the use of liquor forbidden by AMORC?

In answer to this question I want to say again that the organization does not attempt to forbid any of its members from doing anything that they choose to do. If they are willing to pay the price mentally, physically, morally, spiritually, and otherwise. Those who violate the moral code and standards of the organization, or such as are generally accepted by right-thinking and right-living persons, will be suspended by the organization, but there will be no attempt on the part of the organization to forbid them from doing as they please. The same is true in regard to the use of liquor. The organization does not forbid nor recommend the use of intoxicating liquors. It tries to teach that the use of these things is a danger and a risk to health and to the development and unfoldment of the ideal character. The only stand that the Order takes in this regard is to see that none of its employees, officers, or highly-developed workers are addicted to such habits. In the only service throughout the whole year in which liquor or wines might be used, the New Year Festival on or about March 20 of each year, the constitution of the Order distinctly states that unfermented, grapejuice is to be used. This indicates the stand that the organization takes in his regard. Any member who wilfully attempts to use liquor, narcotics, or anything else to tempt others, and tries to promote the sale of these things, will be suspended from the organization because his activities will be inimical to the best interests of the Order. But as an individual he, will not be forbidden by us to do as he pleases in his own personal life, and must resign from the Order if he insists upon doing those things which are inimical to the best interests of the Order. No attempt is made on the part of the organization to say whether one glass of wine or twenty constitutes temperance or what liquors might be indulged in mildly. These are matters for the individual to determine. If he is willing to risk the results of his indulgences he alone shall decide. The Order will not attempt to decide for him. If a member is in doubt in regard to these matters it is better to leave alone such things rather than take the risk of violating any natural and Cosmic laws.

How many Great Masters belonging to the Great White Brotherhood may we contact in our experiments?

In answer to this question I want to say that I do not know how many there are that you may contact, or how many there are that may be contacted in a score of years. But I do want to say that there are not as many of these masters or advanced beings as one is led to believe from reading the foolish literature of many new organ-

izations. Nor are these masters idling their time away waiting for any person or every person to contact them casually for the sake of having a thrilling experience. Nor are there only two or three of such masters whose bodies and souls, so to speak, are owned exclusively by any one or two modern or ancient organizations. Nor is the Rosicrucian Order the only metaphysical or mystical movement in the world today sponsored by the true, real masters of the Great White Brotherhood. The AMORC in all lands is one of a select number of channels through which the Great White Brotherhood is working. A number of those more or less modern organizations that claim to have exclusive contact with the great masters and to be the exclusive channels of the Great White Brotherhood are in nowise associated with the Great White Brotherhood that is universally recognized as the supreme spiritual and esoteric hierarchy. For further details regarding the Great White Brotherhood you are advised to read the special, long and interesting article on this subject that will be found in the Rosicrucian Manual. Other details regarding these masters and their work is reserved exclusively for members in the very highest degrees.

Should all Rosicrucian students call themselves real Rosicrucians?

This is a matter that has been greatly discussed in all of the conventions and international conclaves held in this country and elsewhere, and is a much mooted point in the writings of the most eminent authors. Literally speaking no one is a true Rosicrucian until he becomes an initiate of the highest degrees and is accepted into the personal circle of the great masters of the Great White Brotherhood. Until that time the member is a Rosicrucian student and not a true Rosicrucian in the sense of having been completely prepared and qualified as a Rosicrucian. But if all persons born in America and living here are Americans, or all persons born in and living in Canada are Canadians, and all persons who have been admitted into the general congregation of a Methodist Church are Methodists, and all who have been admitted into the Christian Science Church are Christian Scientists, then all who have been admitted into the Rosicrucian Order are Rosicrucians. A person who calls himself a Rosicrucian means one of two things either that he is a Rosicrucian student preparing to be a true Rosicrucian, or he has already attained that high standing. The one who has attained the high standing is less apt to speak of himself as a Rosicrucian than the other. The Rosicrucian student, however, has the right and is urged to refer to his Rosicrucian connections not with pride but with humility for the sake of letting others know that he is attempting to improve himself, and to help improve humanity through a definite system

of instruction, and thereby encourage others to do so.

Should Rosicrucians condemn the immoral or the undesirable moving pictures of the present time?

It is not the business of the Rosicrucian to condemn anything by any words or protests except when he is called upon by the city or state to unite in any constructive movement working for the improvement of conditions and the modification of those which are wrong. His best protest against anything that is wrong is to ignore it so far as his personal support of it is concerned. Staying away from such pictures as are undesirable and your lack of patronage will count against them. You may advise younger persons what they should see and should not see, but you must not carry on any propaganda that is of a personal nature, nor any in the name of the AMORC unless it is wholly constructive rather than merely critical. You will make your attitude known better by your absence from places where the sordid and undesirable things of life are to be found.

Should we give money, clothing, and food to Rosicrucians who need them?

This is a matter this is purely discretionary on the part of the individual. Generally speaking no Rosicrucian will allow anyone to go in want for food and clothing if he can assist him. The giving of money is quite another thing, for quite often this is not the best help that can be given, unless it is a small amount for an immediate need. Helping such persons to help themselves is a far better method so far as money is concerned. However, may we sound the warning against indiscriminate giving to Rosicrucians or persons claiming to be Rosicrucians. Every week our mail reports that members have lost sums of money, valuable jewelry, and even things in their homes through having given lodging and the use of their home to some person claiming to be a Rosicrucian. In practically every one of these instances the one who has tried to be helpful has failed to demand the presentation of a membership card on the part of the one soliciting. Do not take anyone's word for his or her membership in our organization, and unless the membership card shows that the person has been in good standing to within a few months and not over three or four months, you should make some inquiry either by mail or telegraph to headquarters before you take such persons into your home or spend any sums of money on them. And then be sure that the person is truly the one whose name appears on the membership card. A few membership cards have been stolen or found by strangers in various communities, and they are using these cards to prey upon our members. By asking certain questions you can make sure as to

whether the person has actually been a member of the organization or not.

In this regard I wish also to say that about once a month a report comes to us of some member or person soliciting in some city and declaring that he or she is a special representative of the AMORC, and usually a special representative of the Emperor whom he knows very intimately, with whom he has been associated in a personal way for a long time. Up to the present day every one of those reports have proven to be false, and each one of the individuals was not only unknown to the Emperor, but actually unknown to our records. Every District Commissioner or special representative of our organization has a certificate showing that he occupies such a special position and these certificates are reissued every few months, and are good only for a limited time. Unless such persons can show such certificates, place no credence in their statements. The more positive and voluble a person is about his intimate association with headquarters, and the more descriptive he is about his contacts with the Emperor and the personal friendship with the Supreme Officers, the more doubtful you should become, and the more quickly should you make an investigation and withhold your trust and faith.

Can you frankly tell us whether the AMORC has lost or gained more members during the recent depressions?

Certainly we can tell you, and there is no reason why we should withhold the information. Our registration books and all of our records are open to any member who desires to know these facts at any time he desires to call at headquarters. We do not feel that it is worth the space, and certainly not worth the risk that we are taking in giving too much information to our friendly enemies to publish our records in our magazines from month to month or year to year. At each annual convention here in San Jose the members and delegates who are known to us have the privilege of looking over all our records, and at each convention a special committee is appointed to do this very thing and render a report to the members and delegates.

In answer to your question I want to say that throughout the depression we lost a great many members so far as active membership is concerned. The loss of those who resigned or completely severed their connection with the organization was very small. The inactive members simply had to go on a temporary inactive list, because they were unfortunate in their worldly affairs, many of them having lost every penny of their savings through the closing of banks or through investment failures. Every kind of help was given to these persons by our organization, and not one out of one hundred of these persons

dropped their membership. Our records show that these hundreds of temporarily inactive members kept up their propaganda work for us, remained District Commissioners and representatives, and did everything they could to carry on the general spirit and activities of the organization. While the depression caused us to have many hundreds join the inactive list thus cutting down our income through dues, many hundreds were added to the membership list each month, thus preventing any actual loss of members, and showing a gradual increase instead of decrease in the number of active members. Since conditions have begun to improve throughout North America hundreds of those who were temporarily inactive have become reinstated as active members, and more are doing so every month until today the membership is larger than it was at the beginning of the depression. Our records show that fewer of our members throughout North America were affected by the depression than in the ranks and files of any other organizations. There are many reasons why this is so, and I am not going to take the time to explain the many reasons now for I think that the average member of our organization can think of a number of these reasons and find in them a verification of many of our contentions.

Are members ever actually suspended from the organization because they are found either unworthy or unready?

Every department of our organization here will show in its records that from day to day and week to week certain new members, and occasionally a member who has been with us several years is either asked to resign or is suspended. New members have their applications carefully examined by several persons looking for certain qualifications or the lack of certain qualifications. The applications are also examined to note in what spirit they are offered. Very often a letter attached to the application blank reveals that the applicant has a misunderstanding of our organization, and its ideals, or is attempting to evade some of its standards, or has some ulterior or undesirable motive for desiring to join with us. Such persons are promptly notified that their application is not acceptable and their registration fee is returned. But this seldom happens with persons who are recommended to us by our members. It more often happens with persons who have read some of our magazines or books in the libraries, and not having one of our formal application blanks suddenly decide to unite with us by writing a letter and sending a registration fee.

Members who reach some of the higher grades and frankly admit that they are not keeping up with the exercises because they are not interested in them, or who state that they cannot abide by all of the ethical and spiritual principles of the

organization, are asked to resign, and if they refuse to do so they are suspended. Members who wilfully do something that is inimical to the interests of the organization, and especially contrary to its spirit of high idealism are immediately suspended.

Are any members ever found so unqualified to go into the higher degrees that they are refused advancement?

Yes, from time to time such members are urged to seek advancement, and are advised to go back and review several previous degrees before advancing to a higher one. In many cases such members gladly go back even as far as reviewing five or six of the previous grades, or start at the very beginning again. Some members are occasionally advised that they have reached as far as we believe they can go in this incarnation without harder work and study and practice. They are given the benefit of resigning or going back and reviewing. In the very highest degrees the members are given the privilege of determining whether they wish to advance or not, and we often note with a great deal of satisfaction that some members in the highest grades ask that they be permitted to review rather than to advance. In some cases we know that they are in error in their judgment, and point out how we know, and what we know, and they become convinced that they have been entirely too negative in their judgment of themselves. Our records in regard to such matters made from contacts and reports, and the observations of class masters are often a better guide than the students' own opinion.

Was the Emperor of AMORC ever a member of the S. R. I. A.?

This is another one of the old contentions of the conspirators. They have claimed for a good many years that the Emperor of AMORC was not only a member of the S. R. I. A., but had been rejected or suspended from that membership many years ago. It is absolutely false that the Emperor of AMORC or any other of its high officers was ever an initiate or an accepted member into the S. R. I. A. nor was any one of them ever a rejected applicant to that organization. It so happens that in the files here at headquarters which have been shown to committees at each one of the conventions and have been shown to thousands of other members there are letters from the S. R. I. A. in New York City showing that the Emperor was not ever an accepted or rejected applicant for membership in the S. R. I. A. and therefore could never have been suspended from membership in that organization. In fact, the Emperor of AMORC has never been suspended from, nor cast out of any fraternal, secret, educational, religious, or other organization anywhere in North America or anywhere in the world. These are the facts, and the persons making

contrary statements have never offered an iota of evidence to contradict them. They merely whisper their false charges.

Have any of the lectures and lessons of the AMORC work been copied from books in any of the large public libraries of this country or elsewhere?

That is another one of the statements made by the enemies of the organization. It was made ten, twelve or more years ago, and has often been repeated. Many years ago we offered through our magazine a reward of a thousand dollars to anyone who could find in any public library anywhere in the world any books that contained the lessons and lectures contained in our instruction system. No one—not even the vociferous enemies—put in a claim for the reward. Some years later we offered a small reward for just the names or titles of any books that contained the identical teachings found in our lessons and lectures. No one has ever claimed that reward. When you hear anyone repeating that statement, ask him to tell you the name of the book or books, and where they can be found. Remind him that there is a big reward still standing for the person who can bring such books forward. Also ask them why it is that this reward has been standing so long without being taken up. The only limitation to this reward is that such books as others may want to present in claim of the reward must show that they were printed prior to 1915. Obviously it would be unfair to show some small modern book containing some of our lectures which may have been printed and copied from our lectures.

Is our new Grand Master, Dr. Clement Le Brun, a Freemason?

It does not seem to me to be a very important matter, for a man's personal, private affairs should have no bearing upon any points in discussion regarding our work. But in answer to this question I will say that he was made a Freemason in the State of New York during the years he lived there either during or after his attendance at Cornell University in Ithaca, and this refers to the recognized Freemasons under the sponsorship of the recognized Grand Lodge of the State of New York. Nearly all of our officers and representatives throughout the United States and in Canada, and Mexico are Freemasons of the same classification, and a large portion of our membership consists of Freemasons, but I cannot see what this has to do with the work of the organization any more than the fact that many of our members and officers are Christians or of various other religions, denominations, or belong to the Odd Fellows, the Elks, the Baconian Society, or something else.

Can you tell me why, in a few words, a wireless message travels from point to point around the earth?

This is a big question to be answered in a few words, but briefly, the radio experts agree with the explanation we make; namely, that the earth is a huge magnetic cell, and like all magnets has a magnetic field or aura surrounding it. This magnetic field extends a few miles into space, and is like an atmospheric band around the earth. The radio message released or radiating from the towers of a sending station travel in that magnetic field because they are of a nature that seek to radiate and expand themselves into space, but they cannot get outside of that magnetic field. The edge of that magnetic field is like an outer shell that holds them from going off in a straight line into distant spaces. The messages therefore have to travel in a circular form within the magnetic field, and travel in all directions following a line much like the curvature of the earth, except that they occasionally hit up against the edge of the magnetic field and rebound again only to shoot once more to the edge of the field and come back again. This zigzag line is kept up until the energy of the radio wave exhausts itself, and the signal strength dies out and is hardly audible. The greater the power at the sending point, the greater the distance the wave will travel before becoming exhausted. If a station was large enough with sufficient power, its message would go around the entire earth and would be heard again by the sender a fraction of a minute, or even a fraction of a second after he sent it.

What would you say are the Rosicrucian colors to be used in any decorative or ornamental scheme?

The primary colors of the Rosicrucians are the gold of the cross and the brilliant red color of the rose. A third tint appropriate to both of these is a light violet. Pure white can also be used as emblematic of the Cosmic spirit, and if gold is not possible of use a rich golden yellow may be supplanted. If an additional color is needed a light green as a complement to the rose and symbolical of the stem and leaves of the rose plant is appropriate. If only one color is desired as a ribbon back of the rosy cross, it should be a shade of purple or violet that will harmonize with the red of the rose. Black is never used in connection with Rosicrucian symbolism.

Why do the critics of AMORC insist upon saying that the inverted triangle is a symbol of Black Magic?

We have tried for years to answer this question, and cannot find any competent answer. There is no such thing as an inverted triangle, for a triangle is a triangle in any position. There never was published in any book, dictionary, or guide, or in any manuscript of ancient or modern

times, any kind of a symbol that was labeled as a symbol of "Black Magic". Many ancient symbols were used by those who tried to adopt symbols to their foolish theory of Black Magic, but strangely enough the triangle in any position did not happen to be one of the symbols that they used. The triangle with its point downward is not inverted, and is not a symbol of Black Magic, but of spirituality. That is the reason why it appeared on King Solomon's seal, and is found in all Jewish, esoteric records, and is today the symbol used by the Y. M. C. A., the Y. W. C. A., and many other organizations in Europe. The man who started this false story about the inverted triangle is one who uses the triangle with its point upward exclusively as a symbol, and therefore arbitrarily decided that the triangle used in the opposite way as one of the symbols we use was wrong. In his ignorance of symbolism he continues to make the ridiculous charge which some others have taken up and repeated without thinking.

What does AMORC think about the nudist colony idea?

We think now as all Rosicrucians have always thought that bathing in the sun is excellent, and that most human beings wear entirely too much clothing and prevent the entire body from getting the benefit of the marvelous qualities that are to be found in the rays of the sun. We think it is excellent to bathe the entire body in the sun just as we bathe the entire body in water, but we see no reason why this should be done publicly or semi-publicly any more than bathing is done publicly. The nudists claim we do enjoy bathing in a public way, and that is why beach resorts are always so popular. The erroneous idea in this statement is that what is done at public beaches is not bathing but playing in the water. We all like to play in groups, but there are certain other more serious and important things in life that we prefer to do privately. Swimming and playing in the water is indeed enjoyable in groups as a pastime, but you will notice that the very persons who live mostly in the water during their summer vacations at a beach resort go indoors and draw the shades and close the doors when they actually bathe. Furthermore, the bathing at the public beaches is not done in the nude. It is not absolutely necessary to be entirely nude to bathe the body in sunlight, nor is it necessary to be on the beach, or in a park lawn, or in a colony to do it, if entire nudity is necessary. There are certain niceties of life, certain formal, ethical standards which reveal the spiritual idealism and the true womanhood and manhood of a human being. These things constitute character, and when they are cast aside or broken down character and morale are weakened. In our opinion the idea of the nudist colonies is an attempt to flaunt before

the public the individuals' abandonment of the niceties of life, and a total disregard for established customs of culture and refinement. Nothing good can come of such an attitude.

Are women going to supplant men in the business world in the future?

Not if they will demand the salary to which they are entitled for their efficiency and conscientiousness. Their ability has been discovered and is found equal with most men in most lines of real effort, and in the professions. Untrained women are being tempted into the business world today at lower salaries than are paid to men, and are therefore supplanting men in many lines. This is unfair both to the men and the women. The salary schedule should be the same for both, thereby making the contest one of qualifications rather than one of salary. When the contest is equal for ability and qualifications it will avoid the present tendency; namely, that of allowing the business world to become crowded with women employees while men are out of work. There are just as many vocations and lines of real important work that are better filled by women just as there are certain other lines better filled by men. The new cycle of business and social affairs is rapidly making this discovery, and women are coming into their own place in the world more rapidly than at any other time in the past history.

Is it true that our organization has many entire families devoted to the work?

It is not only true, but is becoming more so week after week, and month after month. It is quite common to find in our correspondence the request that either man or wife be admitted to membership in order to be a companion student with the one already with us. In this way the family membership starts. As soon as children become sixteen or eighteen years of age the parents write asking permission to have them enrolled as students, and we have many hundreds of families in our organization consisting of both parents and two to four sons and daughters, and there are many hundreds more where only man and wife and one child are members. It is seldom that either a man or wife remains in the studies more than a year before he or she makes arrangements to have the life companion admitted also on the same basis and as a regular initiated member. The result in the home life in such cases is beyond description in a few words. It brings a greater degree of harmony, peace, and understanding. It promotes idealism, begets cooperation in all of the departments of life, and assists in the economical arrangement of family and business affairs through a mutual understanding of the fundamental principles involved. It likewise greatly affects the affinity or attunement between the man and wife and binds the golden tie of love very

strongly. It has often been the salvation of many a home that had been subject to strife and contention, and has done more to avoid the growth and development of some discrepancies in human understanding that were seriously affecting the home affairs. We are very proud and happy about our thousands of family groups.

Has AMORC taken a real part in some of the recent moving picture productions?

We must evade going into details in regard to this question for there are some things that we cannot say at the present time. A number of years ago I, personally, and a number of our members were interested in seeing that a large number of mystical plays and pictures were introduced to the American people for the sake of assisting in the spread of a proper understanding of certain mystical principles. The result of the plan was highly successful, and some of the pictures from plays thus produced were outstanding successes, and have been repeated even in recent years. All we can say is that if our members will watch our magazine and note the pictures we recommend, or the plays that we recommend, they will discover that there is something about these pictures that makes them worthy of our recommendation, and the discerning members will discover in the pictures and in the titles certain phrases of conversation, certain salutations, and certain other things that will tell more than I am going to say at the present time. That is why we recommended the picture "Berkeley Square," and now may I recommend that all of our members see the newly released picture called "Death Takes a Holiday." While some of the conversation and dialogue has been cut in order to shorten the picture to the exact number of reels that the producers were forced to adopt as a limit, our discerning members will note in the philosophical comments of the character of death in the picture many of our phrases and words. They will also notice, especially if they see the picture a second time and do not concentrate their mind so greatly on the theme of the picture, that some of the leading characters make certain signs and salutations and point to certain things in the picture that are significant enough to reveal what is back of the picture. "Death Takes a Holiday" is certainly a picture that you will not forget for many weeks, months, or years, and when the picture ends and the great glowing cross comes upon the screen for a moment you will have a realization that you have been watching the dramatization of a theme that is covered in some of our lectures, and that has taken you to the very edge of one of the most mystical parts of our higher degrees. See it by all means, and recommend it to your friends and acquaintances. Others are now in preparation and I have on my desk the manuscript of some scenarios that will

appear in the future, and we will speak of them from time to time. As to why they are produced, how they are produced, who wrote them, and who superintended the production, these are matters that need not be discussed at the present time, and are really of no great importance.

Are there many Rosicrucians to be found among the producers of moving pictures, and among the actors and actresses?

This question would call for the giving of a lot of names, and the discussion of many secret matters connected with our work and the work of making moving pictures. We have from time to time given in our Digest magazine the names of some of the moving picture people in connection with articles written by them for our magazine, such as David Manners, for instance, because they have given us permission to use their names.

There are a great many others, in fact a score of others in Hollywood, and who appear on the screen from time to time who are members of our Order. In some cases their husbands and wives are also members and again even the families and parents of these persons are members. We have visited their homes in Hollywood and have been entertained there, and they are delightfully loving and interested members. Many of the technicians, as well as the producers, are enthusiastic about our work, and cooperate in seeing that the right effects are produced in the mystical pictures that we recommend.

In passing I may say that not long ago in one of the columns of a Los Angeles newspaper, written by a brilliant columnist, there appeared a little script to the effect that here were only two ways in which an outsider could get into some of the moving picture studios and sanctums of the producers. He said one of those two ways was to use the word *Rosicrucian*. You may take this for what it is worth, only that I want to assure our members that walking up to the gate or entrance of the sacred precincts of the closed-in producing "lots" and using the word *Rosicrucian* will not cause the guard to break down all the barriers. The word may fall on his ears as something he never heard before, or at least he may appear that way. It takes more than just the word itself to have any influence. But the word does mean something in the profession at Hollywood, as it does in many other fields. (We trust that no member will take advantage of what the Emperor has said here to write to any of the members of the profession or any of the producers attempting to secure audiences or the sale of scenarios through stating that they are members of the Order. The producers are not buying scenarios any longer from the open market despite what some schools of writing claim, and the personal mail of most of the actors and actresses is handled by secretaries who have been requested

by us not to give any special preference to anyone writing as a Rosicrucian. This is only reasonable in the face of the flood of mail that might result otherwise. Please keep this in mind.—EDITOR.)

Transmigration and Jacob Boehme

Here is a very interesting matter that has been brought to our attention by some of our members in our chapter in Milwaukee. They have been studying some of our supplementary lectures dealing with an outline of the mystical ideas written or expressed by Jacob Boehme. These members have been very greatly disturbed by the ideas expressed by Boehme dealing with his belief in transmigration. In one of his books he states the idea in this manner:

"If, for instance, during the life you have the envious disposition of a dog, begrudging everything to everybody, then will this dog-character find its expression in a corresponding shape after the death of the body; and according to it the (animal) soul takes (assumes) her shape and this kind of will remains with you in eternity, for the doors of the depths that lead to the light of God are then closed before you."

Naturally our members comment on the fact that this idea is contrary to the Rosicrucian teachings, and they are puzzled as to why a Rosicrucian mystic should have held such erroneous ideas.

Sometime ago in our Forum we discussed the fact that while Jacob Boehme was a Rosicrucian student and became a very devout and sincere Rosicrucian mystic, he has never been considered an authority in Rosicrucian teachings, nor even a dependable authority in any subject of metaphysics, mysticism, or occultism. Jacob Boehme lived in that period of German evolution when the country was filled with many forms of superstitious and weird beliefs imported from the Orient, or from certain peculiar sects and schools of the Orient. As a man living in humble life and not having had any higher education than that which he eventually had in the Rosicrucian Organization, he naturally heard for many years the whisperings of these peculiar oriental beliefs from the type of people which composed his social contacts, and the whole system was imbued with these strange ideas long before he came under the guidance of the Rosicrucian Organization. Furthermore, his mysticism and his interest in the Rosicrucian studies narrowed themselves into a channel dealing almost wholly with speculations in regard to the spiritual side of life, and especially after transition. He gradually adopted a philosophy or mystical system of thought of his own which was a strange mixture of the new ideas from the Rosicrucian teachings, and the old ideas that he had held fast to for so many years.

This is why we stated sometime ago in our Forum that although Jacob Boehme's writings have been popular for several centuries among the investigators of mystical thought, and although he has some very beautiful ideas in his teachings, no school has ever been founded upon his original ideas, and no movement has ever been started upon his original or strange ideas for the simple reason that his ideas are often contradictory, incompatible, and wholly impracticable, and are so greatly filled with speculation as to be of little value to the practical thinker, and of no value to the person trying to solve the real mysteries of life. A few persons intent upon selling his books have attempted in recent times to promote the doctrines of Boehme, and to present them as being highly spiritual and very eminently helpful for spiritual unfoldment. But the students of such recent systems after having bought the costly books generally drop the subject first because the reading of Jacob Boehme's writings is very difficult and tiresome, and secondly because they discover that their thinking is being led into mystical speculations of no real value to the one who is seeking to help himself to unfold in a truly spiritual and psychic way. One must read many pages of Boehme's writings to find a single jewel in a single sentence, and it is laborious to constantly set aside and nullify his many inconsistent, contrary, and impracticable ideas.

As a typical example of his strange way of thinking let us analyze for instance the paragraph we have just quoted, and which our members in Milwaukee selected from Boehme's writings as support for their argument. You will note in the quoted paragraph that Boehme uses such a strange phrase as this. "If you have the envious disposition of a dog begrudging everything to everybody,—". Now I am sure that the average owner of a dog, and the average lover of animals will naturally resent such an insinuation. What kind of experience with animals, especially with dogs, could Boehme have had to come to the conclusion that all dogs, or that most dogs have an envious disposition, and that they begrudge everything to everybody? Really what he says is typical of more human beings than it is of dogs. You may argue that Boehme is citing only the instance of one dog, but that does not hold water because in his next sentence he says, "Then will this dog-character find its expression in a corresponding shape after the death of the body." You see, therefore, that he is claiming that the character of the dog as a type of animal is one of enviousness, begrudging everything to everybody. If any man can hold such an unfair and incorrect opinion of animals, and especially of dogs, he is not qualified to analyze human nature, and its tendencies, for he is capable of being biased or of having erroneous conclusions, and of purely

personal opinions instead of universal opinions. Even if his personal experience with a few dogs revealed to him that those particular dogs were envious he should have been broad enough as a mystic to set aside his personal opinion and adopt the universal opinion regarding the habits of dogs.

The last part of his quotation is also very strange inasmuch as Boehme implies that if your animal nature has taken on the form and shape of an animal, the doors that lead to the light of God are then closed against you for all eternity. This would imply that the animals have no opportunity of ever evolving to a higher state or of ever reaching a spiritual state or of unfolding in any manner. And it also implies that God is revengeful and because of man's errors in character God permits him to be lowered to the form and nature of some animal, and therefore eternally shuts him out from the Kingdom of Heaven. This is inconsistent with the highest teachings of practically every one of the spiritual mystical schools of the Orient, and the occident, for we do like to think that all living creatures are evolving, and whether the lower animals ever become evolved to higher forms or not, we are quite sure that the higher forms never retrograde to lower forms, and have ample evidence that his idea of transmigration is wholly wrong; and secondly, to think that even if the lower animals never evolve to the human stage of unfoldment and thereby eventually find admission into the Kingdom of Heaven, these animals have a Kingdom of Heaven of their own. It is so wholly inconsistent to think otherwise.

Therefore, we say again that the writings of Jacob Boehme while intensely interesting in parts are not suitable for the establishment of any school of thought, and most certainly are not proper for the student of true Christian mysticism despite the statements of some modern teachers who are only interested in selling the books of Jacob Boehme, and who try to present him as a great Christian mystic. We have offered some of the writings of Jacob Boehme to our members as part of our lectures in analytical discussions, and for the sake of broadening the view-point of our members by having them compare the Rosicrucian teachings with the teachings of other mystical writers and thinkers. But, nevertheless, this does not make Jacob Boehme a Rosicrucian authority, nor does it make such lectures a part of the Rosicrucian system of instruction. Therefore, do not be misled into looking upon the writings of Jacob Boehme as helpful to the Rosicrucian student, or to the sincere student of Christian mysticism.

Kingdom of Heaven for Animals

The foregoing ideas lead to another interesting thought regarding the afterlife of animals. Many times our members ask us the following questions:

"Do animals have souls, and at transition do these souls go to any heaven or spiritual world, or are they reincarnated?"

Every living thing has a soul. There is a soul of some kind even in a grain of corn, a seed, or a bulb of a plant, and most certainly there are souls in even the smallest forms of animal life. Where there is intelligence, there is soul, and where there is soul there is the possibility of spiritual unfoldment and evolutionary progress.

It is beside the question right now to argue whether the soul of a dog or a cat may evolve to the soul of a human being or not, and we cannot answer this question with any assurance of correctness, and it has no bearing upon the present argument and we must keep away from idle speculations. But there is no reason for us to doubt the universal law that a soul of any kind whether in the body of a fish, a bird, a cat, a dog, or a horse is immortal, and therefore indestructible, and therefore capable of rebirth and evolutionary change. The soul in any animal is capable of unfoldment through experience, through lessons learned, and through the trials and tribulations of life. Whether that soul passes on after transition to another animal of like specie and nature but of a higher type or higher intelligence, or passes to a higher physical form of body or not, is immaterial at the moment, but since that animal life and soul is immortal it must pass to some spiritual realm after transition and therefore there must be a heaven for animals as there is for human beings. It may be the same heaven, for all that we know, and I would be the last one to say, if my personal opinion were asked, that the souls of these animals do not dwell in the same spiritual kingdom as the souls of human beings, and I cannot conceive of God closing the door against any animal and damning it because of its errors since it is a primitive soul and has not had the opportunity of unfolding and evolving, and learning the bitter lessons of life. We cannot conceive of injustice and unfairness on the part of God, for otherwise we destroy our God and we eliminate the very essence and elements that constitute a God.

We know that the mind and intellect of animals evolve, and that they can be trained to learn and understand and remember, and we know that they develop such typically soul-like traits as tenderness, faithfulness, obedience, a sense of justice and appreciation, and most of all the quality of love. We can see these traits and tendencies developing in our pets day by day, and week by week as they grow older and come under our care and guidance. If there is that degree of evolution to the nature and quality of the soul in an animal that will permit it to evolve in such a short time as these animals live on earth with us, what reason have we to assume that such

evolution is not an inherent quality and a consistent and persistent element of their souls? On the other hand, if any human being can come to the positive conclusion that when a dog, cat, or any other animal "dies" the soul in that animal ends its existence and is forever and eternally through with any form of evolutionary change of expression, then such a person must also come to the conclusion that the soul in a human being ends all of its existence at so-called death, for there cannot be any law regulating the immortality of man's soul and denying the same thing to the same universal spirit and essence that resides in another form or shape of living creatures of this earth. And by the same token any person who holds fast to the idea or is firmly convinced that the human soul is immortal must logically agree that the soul of an animal is immortal. If all souls are immortal, there must be a spiritual realm in which they dwell after this life, and if all souls are evolutionary in their acquiring of experience and the processes of unfoldment, then the souls of animals evolve and unfold. But the idea of transmigration, or that the soul that has evolved in the consciousness of God or otherwise to the point where God has decided it worthy of being a human soul can ever retrograde and become a primitive soul, or soul in a primitive physical body such as that in an animal, is so wholly inconsistent with all of the laws of nature and of our Divine guidance that only those with a peculiar twist to their thinking can hold fast to such a thought.

The Passing of Madam Besant

While we are speaking now on the subject of reincarnation I wish to take this opportunity of expressing officially the regret of our organization at the sudden ending of the wonderful activities of Madam Besant who has contributed so greatly to the advancement of the ideas of Theosophy. We have not always agreed with her ideas, and we have disagreed with her interpretation and understanding of many points and parts of the Theosophical teachings as originally laid down by Madam Blavatsky, but we cannot question or in any sense diminish the rightful praise and appreciation that should be expressed in connection with her great labors, her sincere desire to advance the Theosophical Society, and her devotion to those ideas which she believed were right.

She was a remarkable character, a remarkable organizer, and leader, and has unquestionably accomplished a great good. We really believe that it will be a long time before anyone is found who can become a true successor to her. Certainly few of the leaders of the Theosophical work in America are qualified to take up the mantle which

she wore, and assume the responsibilities which fell upon her.

But this brings me to the thought of the foolish ideas being advanced by some present day Theosophists of the Western World who have announced their belief in the possibility of Madam Besant being immediately reincarnated and returning to guide and direct the work of the Theosophical Society in another body. According to some of these foolish statements some leading Theosophists express the idea that the soul of Madam Besant will not dwell in the spiritual world more than a few weeks or months, and then will pass into the fully developed and fully grown body of some adult and in a few minutes or few hours change the nature, character, mind, and intelligence of that human being into a highly evolved leader of the Theosophical Society, and we shall have a reincarnation of Madam Besant ready to go on with her work again. These ideas are not only inconsistent with the true doctrines of reincarnation, but they are inconsistent with what Madam Besant and the Theosophical Society itself has taught in the past.

The Rosicrucians have been bitterly criticized by the Theosophists for their reincarnation ideas because the Rosicrucians have maintained that it is possible for an adult to be reincarnated within 144 years or at least in 144 years after the preceding birth or incarnation. The Theosophists maintained that such rapid incarnations were impossible and that hundreds or even thousands of years would elapse between incarnations. Evidently some of the Theosophists have changed their ideas in this regard for they now expect Madam Besant to reincarnate in a few weeks or months. Likewise the idea that the soul of one who has passed on will return and enter in a newborn body but the body of an adult is certainly perplexing and astonishing. In the first place it would mean that the soul and personality resident in the adult body that is to be newly occupied would have to depart and go hence in order to make room for the new soul that wanted to enter. Here we have a unique situation indeed. We can understand here on our earth plane how some over-Lord might decide to move into the fully occupied residence of someone, and insist that that someone pack up his baggage and take all of his belongings and vacate, and leave the premises ready for the new occupant, but we cannot understand how the soul and personality of an individual can pick up its bundle of characteristics, traits, troubles, tribulations, and suddenly vacate a body, and yet at the same time have that body remain living and filled with vitality and ready for instantaneous occupancy by another soul.

Up to the present time we have found that the only manner in which a soul entirely vacates a

living body is through so-called death or transition. Are we to be confronted with a new idea that souls can completely vacate a body without that change called death, and that there can be a moment or two, or an hour of time in which the outgoing soul is no longer connected with the body, and the incoming soul has not yet taken possession, and that a living, vital, perfect, undiseased, and uninjured physical body can be in existence on this earth plane with no soul in it? The very thought is astounding. If, on the other hand, it is argued that the incoming soul will gradually merge itself with the outgoing soul, and that at no moment will there be any absence of soul in the fully grown human body, we have before us the possibility that the new personality or character might be a combination of the two souls blended, and that there would be no perfect manifestation of either the outgoing soul, or the incoming soul, and that therefore the change would not be a complete one.

Certainly all of this is the most highly speculative subject one could discuss, and we are indulging in idle prattle in talking about it. But the newspapers have been filled with such ideas since the transition of Madam Besant, and the very fact that these ideas are attributed to leading Theosophists whether rightly or wrongly, only tends to make many thinking people smile with scepticism at all of the postulations of the Theosophists and other schools of mysticism. It is too bad that such strange ideas as held by any Theosophists or others should ever get into public print and only tend to confound the mass of minds who are doubtful regarding many of these mystical principles. The whole doctrine of reincarnation is so greatly misunderstood by the minds of the Western World and criticized so severely by the orthodox of the Western World that nothing should be said and done that adds to the confusion.

Our own understanding, derived from the teachings of the Great White Brotherhood, and verified by recent messages from the Masters of that organization, is that Madam Besant will not reincarnate for many, many years to come, and that a new leader will arise who will have many new and harmonious ideas regarding the work of the Theosophical Society.

We shall wait and see what happens, and later on we will have more to say about this here in the Forum, and in our Forum Magazine.

Interesting Observations

One of our very keen students, Frater Mann of Illinois, has written me a letter that is really interesting and instructive. It deals with one of the experiments contained in our lessons, espe-

cially that in the third monograph of the Third Degree pertaining to the direction and control of drops of oil on water. So many of our members have had interesting results with this experiment that I am sure they will be glad to know what Frater Mann has discovered. I am going to read his letter just as I received it.

"The first time that I made the experiment I used rather warm water in the glass and the oil spread itself out quite freely on the water. The second time I tried the experiment I used water that was cooler and the experiment was better because the drops of oil remained more separated. Then I conceived the idea of using very cold water, and so I used some ice water even putting cubes of ice into it. The result was that the drops or globules of oil remained very congealed and definite in form. This makes it easier to move the drops about on the surface of the water without having them form into one mass.

"The thought came to me that the glaciers or fields of ice at the North and South Poles, as well as on the high peaks of mountain ranges, produce a cooling effect in the atmosphere so that the bodies of water do not become warm and permit the lower forms of life to multiply to the detriment of the higher forms. It would seem that without this process the higher forms of life would be destroyed.

"Using my experience with the ice water and drops of oil as a premise for my reasoning, in connection with the ascension of the balloon in use a few years ago, I reasoned that since the stratosphere above the winds or currents of air were found to be of a temperature exceedingly low I arrived at the conclusion that the cold air was necessary above the earth to keep the earth in a globular form, and contributes to what is called centripetal force.

"The egg has a shell and the embryo is enclosed in a sack and floats in the embryonic waters, and by analogous reasoning the deduction could be made that the stratosphere is the sack or shell, the ether around the earth is the embryonic water or moisture, and the earth is the embryo. These ideas may be far-fetched, but not much more so than some of the things that one reads in current literature."

This Frater has shown a very keen interpretation of what I would call a Cosmic revelation. I think that the Cosmic has revealed to him a principle that is worthy of further investigation, and I hope that many of our members who may read this matter in the Forum magazine will think about it, and perhaps come to some additional conclusions. One of the interesting facts revealed between the lines in this Frater's statements is that he is approaching the conception of cellular cosmogony, or the universe as a cell. This has always been in the minds of Rosicrucians and is

something that we may touch upon sometime when we find it possible to prepare and release a very strange manuscript we have on this subject, and which follows the ideas presented in our supplementary lectures on cosmogony. This strange manuscript to which I refer takes up the cellular idea and shows in the most surprising manner the origin of human life and even of the human embryo according to the cellular idea. Our problem in connection with this rare manuscript is that of the many illustrations in color which are needed to properly understand the marvelous laws revealed in it. We have to find some inexpensive method of reproducing these color diagrams and illustrations before we can economically release the manuscript, otherwise only a few members would be able to have the benefit of its marvelous facts.

I will be glad to hear further on the subject touched upon in Frater Mann's letter from others who wish to experiment and investigate.

Something From Nothing

They say it requires a magician to make something out of nothing, but from my point of view it all depends upon what the something is. At any rate I have before me a specimen of something that originated in nothing, and while I think the something does not amount to very much, I am sure there are thousands who are going to be deceived and think that the something is very valuable.

Within recent years there have been a number of new occult and mystical schools started in the United States, each one claiming to be a marvelous institution revealing astonishing truths, and having a very interesting background and history. We have seen these schools spring up over night like mushrooms and announce themselves in large magazine advertisements in a manner to imply that they have been in existence for a long time with a very large and enthusiastic following. Some of these new schools last a month or two, but they gradually fall by the wayside because, like mushrooms, their period of usefulness is about equivalent to the length of time it took them to spring into existence.

The newest one of these marvelous mystical organizations is now advertising itself in the psychology, and mystical magazines, and undoubtedly a great many of our members and their friends will be misled into thinking that the Great Masters of the Great White Brotherhood in Tibet or elsewhere have sent to America another world teacher to reveal to the poor, ignorant and suffering people of the Western World the latest and most startling revelations of secret powers.

This new institution is headed by a man who calls himself "Yogi" and proves it by showing the photograph of a man who looks in every way like a typical American, but makes himself a real genuine Yogi by wearing a turban that is not tied or arranged on his head in the manner of the real Hindu at all. But if a black robe crumpled up around the neck and a dark-colored cloth neatly folded and tied around the head makes a Yogi or a mystic, or a world teacher, or a marvelous revealer of astonishing truth, then this new "World Teacher" is all that such things imply. But we happen to know this man, and we happen to know that for many months he has been talking over the radio and otherwise advertising himself as a fortune teller and giving astonishing—and even very surprising—predictions and answers to questions. Generally we have been surprised by the answers given to many of these questions not because of the psychic wisdom revealed in the answer, but because of the unexpected deviation from the precise facts as we knew them. However, having obtained some notoriety through his radio and mail order fortune telling work he now comes forth as the head of a great institution and claims to be nationally known as a philosopher and metaphysician, and president of certain mystical leagues, editor of a great magazine, and at the same time America's new world teacher. He has a very nice free book that will tell you all about the way to develop your inner powers and other "amazing" facts, all derived from his marvelous contacts and great secret mystical development.

The peculiar thing about these new leaders and their new institutions is that although some "marvelous" masters in the Far East or in India or somewhere else have revealed to these world teachers all of the astonishing and amazing mystical facts which they are to teach to the students, these same great masters are unable to write an announcement about their work, or to plan any of their literature without taking phrases, words, and whole paragraphs verbatim from our Rosicrucian literature, and even from the literature of other similar world teachers. In other words, although they claim that they have an absolutely "new" and "Cosmically revealed" system of instruction they have to resort to using the phrases, words, and ideas contained in the Rosicrucian literature to make an appeal to the seekers. We would think, naturally, that any brand new system of mystical instruction that is so new that it is worthy of fostering an additional and new institution to promote it, would have its own original and new methods of expressing its ideas.

I am making these remarks because a number of our members have seen this new advertisement, and have been "astonished" by the similarity of the announcement to some of the words, phrases,

and ideas used in some of our pamphlets, leaflets, and even our lessons. Each one who has written to us has said that the announcements of this new institute condemn themselves by the very fact that they are evidently copies of the advertisements and literature of our organization, and one or two others. My comments, therefore, are in answer to the questions asked by these persons, and all we can say is that while these new schools invariably claim that the Rosicrucian Organization is not all that it is supposed to be, and that it is old fashioned and antiquated, and that newer ideas are very much better, nevertheless they continue to pay us the high compliment by copying as much of their matter as they can without telling every one that they have nothing new of their own.

We know of one of these leaders of a new school who walked boldly into the advertising department of one of the magazines, and frankly stated that he wanted to start a mystical institution of teaching mysticism by correspondence instruction, but had no knowledge and no foundation of his own and wanted the help of the Advertising Department in preparing an announcement for him that would make him appear to be the world's greatest authority on these subjects. A number of those institutions and schools started within recent years have created their whole plan out of nothing. All they had to put into the proposition was a few thousand dollars which they were ready to spend in advertising and printing. We are not criticizing them because of any degree of harm that they do to our organization, for they do not last long enough to even affect our work in any way. It is true that they do mislead some seekers, and do probably satisfy a few who think that they are receiving astonishingly new and marvelously original ideas. Since the Rosicrucian Order has been active in America now for nearly a quarter of a century under its present regime we have seen thirty-eight such marvelous institutions come into existence and pass out of the picture, and we have seen over three hundred world teachers and marvelous oriental philosophers present themselves to the Western World with the expense of advertising, and then suddenly disappear and go back to various regular occupations. The important question to ask of these advertising philosophers is this: "Where did you get your authority to start your institution, and from what recognized schools of metaphysics and oriental philosophy did you derive your knowledge? In what oriental country were you born, and when and how can you prove yourself to be an eminent Yogi, and new World Teacher?" If you can get satisfactory answers to such a complex question you will be doing more than we have ever been able to do, but it is the only fair way for the seeker to proceed. In the

meantime the advertising matter, the leaflets, the literature, and the carefully worded phrases of AMORC remain as a standard of clear, conscientious, definite introduction to the great truths taught by the Rosicrucians, and it is a compliment to this standard to find these other schools and individuals admitting their inability to prepare anything original that is quite equal to the standard we have set.

Music and Rhythm

This afternoon I want to discuss something that is still one of the most appealing of all emotional instincts of the human consciousness. I have a letter before me from Frater Cobern who wants to know why classical music appeals to some, why popular music appeals to others, and why some do not like jazz while some seem to actually love it and feel unhappy without it.

Now when you divide music into its various forms you are dividing harmony by rhythm, for music is a combination of both and that which distinguishes the one class of music from the other is mostly the element of rhythm. Musicians may refer to the rhythm as movement and there may be other names that are familiar to you but, after all, you will understand exactly what I mean if I tell each one of you to stop right now and take a lead pencil and start tapping it on the desk or or table or chair next to you. If you tap the pencil regularly with a slight pause between each tap you will have a form of rhythm. If you vary that rhythm by tapping the pencil once and after a long pause give it two taps and then one again, then after a long pause three taps close together, you will have a different form of rhythm and will be approaching a fundamental or basic principle of music.

If you will start down the piano keyboard and strike any one note in the same manner in which you were striking the table or chair with the pencil, you will find that the repeating of the one note with the same rhythm or same time space between each touch of the note becomes monotonous, because in the first place the rhythm is regular and primitive, and the note does not vary. If you strike two different notes, alternating them and having the same space of time between each one, there will be no variation in your primitive fundamental rhythm but there will be variation in your tones. This variation in tones will begin to reveal a melody and, in fact, there are many marvelous pieces of classical music in which two notes are often repeated in this same manner a number of times. Now if you had a third note and go back and forth between the three with an even amount of rhythm, you still have unchanged primitive rhythm but you have an increase in the melody. By striking note No. 2, then going to

note No. 1 and then No. 3 and then striking No. 3 a second time and going back to No. 1 and then going to No. 2, you begin to build up melody even if your rhythm remains fixed. Now with these three notes, if you start to vary the rhythm by making longer or shorter pauses between some of the notes, you will begin to have a higher form of the development of music.

Classical music and popular music are created in the same manner. If you strike two notes at the same time you will have either harmony or the lack of it, called a discord. By striking several notes in combination you have harmony. Now by taking melody, which means the number of different notes in their periodic relationship to each other, and some note struck at the same time, it gives you a cord of harmony and by varying the rhythm or time a little you can easily compose a piece of music which may be classical, popular, or crazy jazz, just as you choose to make it or call it.

Now rhythm, or motion, and the periodicity of time between motions and the cycles of the periods are fundamental principles throughout the universe. Everything in the universe works according to a law of motion and in rhythm with all other motions. Your heart beats in rhythm with some of these other rhythms and so are the actions of various organs and parts of your body. Your entire being, therefore, has a rhythm of its own that is in harmony with certain other universal rhythm. If this rhythm is upset and you are out of harmonic time with fundamental Cosmic rhythm, illness is bound to result and you will be sickly even to such an extent that injuries may occur to the body.

Because each one of us has a fundamental rhythm of our own, we are naturally attracted to certain kinds of music that have an harmonic rhythmic relationship to our own rhythm. For this reason the strange and unique syncopated rhythm of jazz is pleasing to some persons. The jazz represents and is attracted to the rhythmic condition of certain persons' bodies and minds while other forms of rhythm and music are strong affinities for the rhythm of bodies and minds of other persons. Reading, thinking, meditating, and other psychic or Cosmic exercises can change the rhythm of the human body and therefore certain pieces of music that were pleasant at one time may now become unpleasant or inharmonic or distasteful. Nearly all jazz music and all forms of modern dancing are based upon primitive movement and primitive rhythm. For this reason highly intellectual, cultured, and refined and especially Cosmically developed persons do not agree with jazz music and jazz music does not agree with them. But it is difficult for such a person to pass judgment upon jazz music or to understand why anyone else likes it and he had

better not attempt to do so. There are certain kinds of music, harmony, and rhythm that are like food to my soul and help me in many other ways and there are but a few chords and a few movements of rhythm that are so destructive to my sensitive qualities or abilities that they are almost maddening at times. But I would not think of believing, let alone expressing, the idea that the music that is disturbing and annoying to me must likewise be disturbing and annoying to most people and should, therefore, be condemned.

All you have to do is to analyze some of the travelogues and other moving pictures that deal with primitive dancing of distant tribes and which shows all the motion and sound, to see what great joy or great consolation or grief or exuberance certain types of people get from certain types of music and rhythm to understand that every form of music and every form of rhythm has its proper place in the scheme of things and is good for someone somewhere. Fortunately, music is something that most of us can control, select, or modify unless it is coming from a neighbor's radio. For this reason it has not become the very detrimental thing that it might be in the lives of some and I regret to say that too few make use of the proper kind of music to benefit themselves as they might.

Our Reasoning Abilities

We must remember that we are essentially materialistic in our thinking because of our training and education and our supreme development of materialistic ideas. Our worldly life today is materialistic. Ninety per cent of human effort throughout the advancement of our civilization has been along material lines, limiting the spiritual advancement to a side issue and to few occasions. If we had spent as much time individually and collectively throughout the ages in developing the psychic and spiritual abilities of mental telepathy instead of developing the alphabet and ways of writing, carving, telephoning, telegraphing, and radiating through radio our thoughts, we would have had a perfect system of mental telepathy today. If we had spent as much time individually and collectively throughout the world in trying to project our psychic selves to distant places as present builders and capitalists, inventors, thinkers and planners spend in developing ways and means of transmitting our physical bodies from place to place, we would be spending more of our time successfully projecting without leaving our homes. If as much time had been spent by all of us in developing our psychic faculties as we have spent in developing the brain through materialistic studies, we would all be highly advanced in these higher laws.

The result of our materialistic education is that we attempt to reduce all spiritual terms and all spiritual ideas to material things for comparison. We try to think of God as a man so that we can compare Him with other men or other beings on this earth. We try to compare His consciousness with our human consciousness that comes and goes with the functioning of the brain. We try to compare Divine vitality with the vitality that is put into the blood through the food we eat and the water we drink, and which is mortal and vacillating. We are just as foolish in this sort of reasoning as the little child sitting on the floor who looks up at the full moon and analyzes it for the first time and thinks it is similar to the bright, clean bottom of a new dish pan, and wonders if he cannot have it to play with in the same manner he plays with the pan. Smile, if you will, and picture the little fellow trying to figure out how he may get upon the stepladder and get the bright pan down from the sky and bang on it and make a noise, but that is exactly what we try to do with many spiritual ideas. We have to lift ourselves up into the spiritual realm to analyze and understand spiritual things and the only way we can understand them is with the spiritual consciousness within rather than with the material consciousness of the brain.

Since all the words I use and the words you use are words based upon the materialistic conception of things, we are forced to use material ideas to attempt to express spiritual thoughts to one another. As I have said many times, if you want to realize how difficult it is to express ideas that have no comparison in our material consciousness, take a trip with me to some place along the equator in some jungle land where the water in the streams is hot from the sun shining upon it, and where the sands are too hot to walk upon with barefeet, and where the sunlight itself is constantly cooking and baking the human flesh, and then try to tell one of those natives what ice is. Try to tell him that water like that in the streams can become so hard that it has to be cut with an axe and will hold the weight of the elephant that may want to pass over it. You will find the native looking at you with incredulity and perhaps with a suspicion that, after all, the Western world civilization in the lands to the north may not be all that it is claimed to be and that his tribesmen with all of their foolish notions may not be half as mentally unsound or irrational as the people of the north and temperate zones. But you will not succeed in making him have the slightest comprehension of what solid frozen water is like. There is nothing that he has ever seen, ever looked upon or ever touched that he can use as an analogy or for comparison in trying to comprehend the idea of ice. There is nothing in our human experience until we become attuned

with the Cosmic and actually attuned with God that will enable us to make a comparison or an analogy that will reveal to us the nature, the essence, the qualities of God, or of Divinity, or of any of the spiritual things that are the very opposite to anything in the material realm.

Neutral Planes and Black Magic

Here is an interesting letter that I would like to read to all of the Forum members assembled today and start an interesting discussion. First, I will give my comments and then all of you can join in with your ideas. Here we have something that may seem like a new idea yet it is very old. The letter I have is from Frater Haupt in Chicago and he says that he would like to know what we think of the idea promoted by Theosophy or intimated in its teachings that there is a sort of neutral plane in nature which makes possible the activities of evil as well as good forces.

This sort of indulgence in speculative ideas is typical of the kind of arguments that are sometimes offered by systems of instruction when the authors or writers in such schools of thought come face to face with certain laws and facts which are inconvenient and hard to overcome. Many of these arguments are almost childlike in their reasoning.

Let us say that we bring into this Forum meeting this morning a bright young boy or girl from the junior high school here in our neighborhood and said to him something like this: "All of nature is controlled by Cosmic principles and the earth is surrounded by a Cosmic plane filled with the Cosmic activity and the Cosmic activity is always good, constructive, and out of harmony with anything that is evil or destructive. How then could evil thoughts exist in the Cosmic plane and affect people?"

The little fellow might answer and say, "Well, if the Cosmic plane is always good and constructive and does not permit anything inharmonious or destructive to be in it, maybe there is a neutral plane where the evil as well as the good can combat with each other and carry on their different activities."

In some such manner the idea of a neutral plane was born in the mind of someone. There is no such thing in nature as a neutral condition, or nearly that, except momentarily. When a pair of scales is perfectly balanced you have a neutral position, but you cannot maintain that neutral position very long and it is not a neutral condition but an immaterial one. One of the fundamental laws of nature is action, motion, movement. Nothing is standing still. The Cosmic forces and Cosmic principles pervade every point and place in the universe and they dominate everything. A neutral condition or a neutral

plane would be merely a temporary, momentary thing created by a man in his own mind or in his own material affairs but a moment after being created would no longer be neutral, for it would be affected by the Cosmic forces and instantly be changed into one of a positive rather than a neutral one.

Of course, as long as you believe in black magic and evil forces and evil spirits, along with salamanders and invisible entities floating in space that can crawl into the openings of your ears and take charge of your brain or slip up your coat-tail and possess your thinking faculties or get under your finger nails and cause your fingers to do evil, you will have to figure out some exception to Cosmic laws to account for the existence of these things and for their activities. In other words, if you insist on peopling the universe with evil spirits and if you insist on filling part of the universal space with pathways for evil forces and black magic influences to travel, you will have to create an artificial plane or a neutral plane or something for these things to use and in which to function. Such ideas are purely speculative, unsound, and unreasonable, and they should be wholly ignored. No one has yet found a "neutral plane" and no one can demonstrate to you that there is such a place or thing or condition and you yourself will never have the experience of contacting it and actually knowing it through experience, so why bother about it and speculate upon it and allow your mind to be gradually convinced of the possibility of such things as black magic, black empires, dark kingdoms, invisible entities, and what-not?

Now if there is anyone present who can prove to me that what I have said is wrong, or if any of our members who read this matter can offer proof that I am wrong and at the same time demonstrate to me the existence of a neutral plane or tell me how we can make some demonstrations or tests here in our spiritual temple or in the physical laboratory adjoining, I will be glad to know about it. But we must have proof and not the say-so of some past or present theoretical writer or teacher who has merely assumed the existence of such things and conditions in order to explain the possibility of an impossible thing.

Life Insurance

Now here is another interesting question that I really am delighted to have brought before us. One of our members wants to know what we think of the selling and buying of life insurance policies and what we think of life insurance generally. The Frater who asks this question wants to know whether there is any element in life insurance that is of the nature of gambling

and whether it is, therefore, unethical from a Cosmic point of view.

Fundamentally, all of man's monetary dealings are arbitrary things created by man and more or less inconsistent with Cosmic ideas. The fundamental idea of any man or woman being rewarded for services to humanity by receiving gold or its equivalent in coin or paper is absurd. Fundamentally, every human being should render service unto God and man in exchange for the Divine blessing and privilege which man receives. The idea that any man can take coal out of the ground and do it as did one of the so-called coal "barons" years ago and claim that the coal was his by "Divine right" is absurd when he is going to sell that coal and make a personal fortune out of it. Even though the persons who received the coal were more or less right in feeling that they should pay for the services rendered by the miners who took the coal out of the ground and by the railroad companies and others who delivered it, who paid God for putting the coal into the ground? Coal, like everything else that is supplied to man through nature, is a gift, and so is life itself, and so is the ability to work and serve, and there is no Cosmic reason why a price should be put on any of these things. Furthermore, the idea that any man, whether he deserves it or not, can buy happiness or health, peace or power, through the use of money is another principle not in harmony with Cosmic laws.

But since man has arbitrarily established a material form of compensation for service in life and since the whole monetary and economic scheme is agreeable to man, or at least enforced upon him by the agreeableness of the majority, there is nothing left for man to do but make the best of it and "making the best of it" does not mean indulging in all of the erroneous ideas that some financiers and materialistically minded persons promote. You can make the best of it or the worst of it, as you choose.

Now, since we have money as a fundamental means of enabling us to exchange our services and secure the services of others and secure the commodities of life, the only thing we can do is to be reasonable, rational, and as sane about it as possible.

If you are a working person and the only means of reward for your services is money, then you should see to it that you conserve this money, just as you would conserve your services. If you were in a position where instead of being paid money for your services you were given nature's products such as corn, wheat, the vegetables of the field, and fruit, you would consider it sane and rational to conserve these things to protect them from rot and decay so that as long as you lived you would have the necessities of life. Cer-

tainly, you would not allow these things that you were storing in a warehouse for the future to be gambled with by speculators, to be taken out of the warehouse and used for other purposes, nor would you allow rats and other animals to invade the warehouse and destroy the food.

The same is true in regard to money. A certain portion of the money you receive in exchange for your services should be conserved, saved, and protected. To use up what you receive as rapidly as you receive it is just as absurd as storing your food away in some small warehouse where what you used and what decayed each day or was stolen or injured would represent an amount equal to what you were putting away each day so that at the end of each day you have nothing left. If in the ordinary homes the family ate as much food each day as it purchased and made no attempt to have anything left over for the early morning there would come a day when storms, rains, or other conditions would prevent the going out and getting of food and for a day or two the family would have to do without. Such a plan of operation in the home would be considered ridiculous.

Of course, I am well aware of the fact that there are many homes today in which only sufficient food can be secured to properly take care of the needs of the day and there are other homes in which even this is not possible. But at the present moment we are speaking to those who want to know what to do with that which they do have. No matter how little a person may have of the necessities of life, there should be some thought given for the morrow. It is absolutely absurd and ridiculous to say that one should give no thought for the morrow and that God will provide for each day. Persons who hold this sort of an idea are living in a cloud of speculative theology and impractical economics and sooner or later they are going to fall off that cloud and have a drop to earth that will awaken them to the real principles. All of nature is conservative. She does not fill the fields every summer with a complete abundance of everything that she grows and produces and let everything come into complete development at once only to decay and rot while the rest of the year nothing is produced. Nature conserves its forces, powers, and products, and it is anticipating an eternity of time in its plans and especially in its methods of production.

If you anticipate living more than just today, there is no special reason why you should not make some plans for tomorrow. You do not buy clothing that will only last for the day on which you buy it and you would not accept a piece of clothing which was offered to you as being only strong enough or good enough to last for one day. You do not build a house or rent a house that is constructed to last for one day. You do not live from day to day with the thought that

it is your last day or the only day, otherwise you would not even bother eating, for if each day were to be the last it would not make much difference whether you ate anything or not.

There are many ways in which the material things or needs of life can be conserved, protected, and kept in trust for the future. In regard to money, you have the opportunity of keeping a little from your daily supply and putting it in a tin box somewhere in the home and taking the risk of robbery or loss, or you can put it in a bank or a vault or some other place of security. The first important step is to be sure that a little is put away for the future and no matter how small the income may be a portion of it, even if it be but a few pennies, should be put aside. This is a fundamental principle of conserving and of protection for the future.

During the recent panic conditions in North America, we learned a number of things about the safety of places where things may be kept for the future. We learned that all banks are not safe and we learned that all places inclosed with concrete walls and steel files are not more safe than the tin boxes at home. But we also learned that there are some places and some methods of protection that are thoroughly reliable. The people in the United States learned that their own government was an excellent protector of funds and that while a number of banks in every state failed through various reasons the money that was deposited with the government in Postal Savings remained perfectly intact. In Canada, and some other countries, the banks generally were more safe than in the United States, which taught the people of the United States the important lesson that governments can protect their banks and can see to it that their banks are safe. Great Britain and Canada have learned how. The United States will learn sooner or later. But one other lesson that the people in many countries learned and especially those in the United States is that every one of the old-time, long-established, life insurance companies was safe and not one of them failed during all of the terrible depression.

Now if you want to put money away and save it you have your choice of putting it in a bank with interest, or putting it into life insurance. There is no reason why your savings should not be permitted to grow and increase. Man has arranged it so that money has an artificial power of its own whereby it can earn money and produce more of its own fictitious value. Since this is one of man's own creations there is no reason why man should not take advantage of it. If you could put a loaf of bread away in a bread box and know that in a few days it would add a few slices, you would surely buy an extra loaf and put it away for that purpose. If you can put

away a dollar and have it add a few pennies to itself while remaining perfectly protected and safe there is no reason why you should not do it, and it would be a lack of good common sense not to do it. While the banks offer you a safe means of allowing your money to slightly increase, the life insurance company offers you an even greater and safer opportunity with greater conveniences. The same amount of money put into a life insurance policy that is put into a bank will not only give you almost the same increased value, but it offers you a greater increase under certain emergencies and at certain critical times and with a greater degree of security.

Therefore, to sell insurance to persons is, in fact, a noble deed, and to buy it is a sane and sensible thing to do. Every insurance company that is safe and of long standing has various methods whereby even the poorest person can lay aside a small amount each month or each quarter of the year and give assurance to himself and other dependents upon him of some form of protection.

The Best Kind of Insurance Policy

While we are on this subject, I would like to say one more point that probably has nothing to do with metaphysics, Cosmic laws, or spiritual principles but has something to do with good common sense. If any one of our Fraters has a large insurance policy or is thinking of taking out one, large or small, and he desires to have his wife or children receive the benefit of this insurance, let me suggest that he make sure that the insurance money will not be paid to his wife or children in one lump sum. If the policy is a small one and just sufficient to properly cover funeral expenses, then there is no need to change it, but if the policy is larger than this amount, it is a serious mistake, especially in connection with large accident policies, to have the entire amount given by the insurance company in one payment to the beneficiary. In over seventy-five per cent of the cases the money thus received is too

quickly spent, or is wrongly invested because of the tricky solicitations of investment speculators and investment solicitors who invariably try and generally succeed in tempting the beneficiary to invest the insurance money in something that will pay a large rate of interest, and the result is that the widow or the children find their insurance money quickly gone and for the remainder of their lives they are without that protection and that help which was originally planned. Every insurance company will arrange a policy so that the money will be put in small monthly installments and in no other way. This insures the money being spread over a long period and while the small amounts may force extreme economy on the part of the widow or the children, on the other hand, they will be able to adapt themselves to this small amount knowing that each succeeding month and year there will be something upon which they can depend. This is a very important matter, and if you do not have such a policy, be sure to consult your insurance agent at the earliest possible date.

We Give Thanks

I wish to take this opportunity to call to the attention of all of you in this assembly the very inspiring and beautiful illustrations that appear at the top of our pages in *The Rosicrucian Digest* each month. Those little symbolical friezes have been made by our members and most of the recent ones were made by our good Frater Robert Naেকে. I am going to ask Frater Naেকে, who comes from Milwaukee, to stand up and take a bow before this Forum. Those members who have sent us drawings made by them from time to time in the past are hereby given the vote of thanks by all of us in this Forum and by the members generally. Every artist in our organization who wants to contribute or help in our art work has the privilege of writing to me about this matter and asking what drawing or illustrations we can use and I will be glad to tell him what he can do to help in this great work.

I Would Like To Meet Each One of You

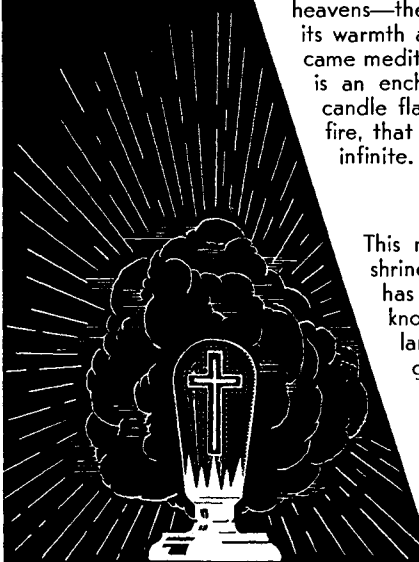
I hope that as many members of our Forum as can possibly do so will come to our Convention this summer. I would like to meet each one of you so that in the future when you read this Forum magazine there will be a sense of personal contact. I would like to have you meet all of the officers and enjoy a personal interview with them as well as attend all of the other sessions of the Convention and be benefitted by the many extraordinary events. Remember, the Convention is from July 8 to 14. Come a day or two before the Convention and be ready for the great opening on Sunday evening. This is a personal invitation to every one of our Rosicrucian Forum family.

H. SPENCER LEWIS, *Imperator*.

Let There Be Light!



Stone tablets and grotesque figures graven in smoke-blackened walls of naturally formed grottos, tell the story of the coming of **light**. They depict that early time when man first stood upright and gazed with awe upon the phenomenon of the fiery ball in the Eastern heavens—the sun. With the advent of fire, its warmth and added hours of wakeful leisure, came meditation and **inner light**. Even today there is an enchantment in watching the flickering of a candle flame or the darting tongues of the open hearth fire, that seem to call our soul forth in communion with the infinite.



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CRITICISM



"He who fears criticism is hopeless. Only those who do things are criticized. The idler is lost sight of in the march of events, but the doer is watched and criticized. To hesitate for fear of criticism loses the battle while the doers march on to victory and triumphs. Indecision is a great harbinger; but to hesitate for fear of criticism is cowardly. If your cause is right, be not afraid of criticism; advocate it, expound it, and, if need be, fight for it. Critics always have been and always will be, but to the strong-minded they are a help rather than a hindrance.

"As the horse spurts forward when prodded with the spur, so the doers forge ahead under the lash of criticism. Take your part on life's stage and play your part to the end; stand for that which is good; be a doer, not a drone; look the world in the face and let the critics criticize."

—By Thomas Jefferson.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

Once again I have the privilege of greeting the members of this large family of Forum members, and I am happy to learn that the invitation which I extended to our general members in the Digest a few months ago has been widely accepted and that our family of Forum readers has greatly increased.

From the letters received almost daily in regard to the Forum, it appears that this unpretentious publication, printed with its simple black-and-white cover, and free from ornamentation and illustration, is highly prized by thousands of our members who look forward to it every two months as they do to a letter from the old homestead. It is always pleasing when the hundreds of monthly visitors come here to Headquarters from all parts of North America and, in their brief interviews with me, express their appreciation of the Forum magazine. I do not look upon such praise as a personal tribute in any way, for their comments are not intended to be a compliment to me or to what I have to say, but rather to the whole plan of the Forum. These members are just as pleased with reading the questions and occasional arguments of the members of the Forum as they are in reading what we have to say in expressing the Rosicrucian view-points.

Certainly, through the medium of the Forum and this magazine we are able to deal with those personal, intimate matters of study and practice of the Rosicrucian principles which are impossible in our lessons, despite the fact that they are being renewed and revised constantly. More and more, each issue of the Forum here at Headquarters becomes like a national assembly of our members, and it is as though these members came together behind closed doors for the sort of round-table discussions which every family enjoys when no strangers are present.

The many valuable suggestions that come to us from time to time for making improvements in the Forum sessions and in this magazine are also greatly appreciated. Many of these suggestions cannot be adopted because we must confine our discussions to subjects that are helpful and illuminating to the majority of our members. Throughout the month there are hundreds of matters briefly answered or discussed by the Forum through private correspondence that cannot be put into this magazine because of the limited space and because many of these matters are not of general interest.

Speaking of the improvement of our monographs from time to time, I want to call the attention of our members to the fact that most of the lower degrees have recently been revised again, and the lessons put into a new and improved form, and now some of the higher degrees are being revised and amended. The work of continually rewriting and improving the monographs is a stupendous task, because it not only involves work on the part of the highest officers of the organization, but of special members who are assigned research work, and a vast amount of correspondence with foreign lodges securing new facts or important ideas; and it involves a great deal of work on the part of stenographers, typists, and others in preparing the final drafts of the monographs. We have kept in our files a set of the monographs as originally prepared in the first year of our operations here in this new cycle, and we have added to this set another copy of each of the improved monographs as they have been made during the past fifteen to twenty years. Our members would be surprised to see how the monographs have increased in pages and increased in interesting matter, and with additions of various kinds in the way of charts, diagrams, self-analysis questionnaires, reports, examinations, and other helpful adjuncts.

As I look at this series of evolving and improving monographs, I think of those other systems of guidance and instruction that teach such subjects as law, or art, history, and some of the practical sciences. Some of these lessons on these subjects issued by the largest schools and academies in North America have never been changed or modified in the past twenty years. They are printed in text-book form, or in pamphlet form, and were printed in enormous quantities so as to economize in cost; and these schools are issuing the same lessons today that they issued to their students twenty or more years ago. Every day in the year we receive letters from members calling our attention to some point in the lessons that seems to be a little difficult to comprehend, or which might be expressed in some other terms, or improved in some way; and these comments received in the daily mail are turned over to the Editorial and Research Departments and marked on editorial copies of the monographs to which they pertain. Each periodical revision of our monographs incorporates and includes these comments made by not only our members but by the master workers in each degree of the work throughout the

various lodges. In this way, the advanced members and the students themselves are assisting in perfecting the instruction and making it as clear for comprehension and as easy to remember as it is possible to make it.

And speaking of this Forum family and its large size, I want to comment on the fact that our membership itself is becoming more and more like one large family composed of many smaller families. I have before me here a letter from Frater Walters, of Northern California, who has been such a valuable help in our work with the Juniors throughout the jurisdiction, and he says in a postscript to his letter that recently his sister, Gladys, living in England, has become a member of the Order, which now makes the entire Walters family, both here in America and in Europe, members of the AMORC. Our records show that we have many such families in the organization, consisting of from three to seven persons and sometimes more. Along with this letter from Frater Walters is one from a Soror in Chicago which says that just as soon as her daughter is through with her regular school work this summer, she is going to be initiated in AMORC, because even though she is but sixteen years of age she is already enthusiastic about what she has read in our Digest magazine and wants to pledge herself to a support of the great work in the future. This will complete the entire family membership in this particular case, and means that seven persons in that one family are members. Many parents have been happy in seeing their sons and daughters united with them in the work, and if anyone thinks these young people are not seriously and enthusiastically interested in the work, he is making a serious mistake, for we have found that these young people, ranging between sixteen and twenty years of age and even younger in some cases, have not only become intensely interested in the studies, but enthusiastically speak of the work among their school friends or in the high schools and colleges and bring many other young people into the organization.

Therefore, I hope that each one of you will find great pleasure and practical benefit from the reading of these issues of the Forum, and will continue to send to me or to my secretary your suggestions for interesting discussions and comments.

With best wishes for a happy summer and pleasant vacation to all of you, I am

Fraternally,

H. S. Lewis, IMPERATOR.

Questions Answered

This afternoon we will spend the balance of our time in considering the many important questions that have been asked in the past and some that our members are here today to present.

I will now answer the questions offered by those who have joined our Forum on this occasion.

The Cosmic Realm

Frater Gradd of New York has just handed me this interesting question. He says that in our literature and in the book, *Mansions of the Soul*, there is reference to the soul passing from the body at transition into a spiritual or Cosmic realm. He would like to know whether there is any theoretical place assigned to this Cosmic realm. He calls our attention to the fact that science says it takes hundreds and thousands of years for light to reach this earth from distant stars and he wonders whether the soul of man reaches out into such distances of space as to require so many years for its vibrations to reach this earth.

No attempt would be made by any real Rosicrucian to assign any definite place in space to the so-called spiritual kingdom. We know nothing about space and we can hardly accept the scientists' idea of space, since their ideas are mainly speculative, and, secondly, their ideas are beyond our comprehension. Science speaks of endless space forming the universe. Whether there is such a thing or not is beside the question, for all we know is that our human mind cannot conceive, comprehend, or understand such a thing as *endless space*. Therefore, we could never comprehend anything that the scientists try to tell us about this space.

We know that spirit, however, pervades all space and it is rather absurd for a person to think of space as always being so distant from the earth and from us. We are surrounded by space, if we accept the scientists' definition of space. There is space close around our bodies, there is even space between our fingers and toes and there is space in our heads and in our mouths and throats, there is space in our ears and back of the lenses in our eyes and there is even space between every cell and every minute part of the entire physical body. That space is just the same thing as the larger space that exists throughout the universe and if spirit is in all space, then spirit is close to us and even within us as in anything else, and we have no right to think of spirit as being some distant thing. This spirit essence or invisible part of the universe constitutes the spiritual kingdom, the same as the material part

of the universe constitutes the material kingdom. At transition the soul passes into the spiritual kingdom and becomes a part of that great invisible something that we cannot describe with materialistic terms. Therefore, the soul of man may hover close to the earth or close to the body from which it has been released, or it may blend itself into the invisible essence in the atmosphere just above the earth. It does not have to pass off to places hundreds, thousands, or millions of miles away.

Just what the spiritual kingdom IS and how it is located in space is something that is too speculative for a Rosicrucian to deal with.

Spiritual Contact

Frater Gradd also wants to know in what sense the consciousness of souls and the minds of souls are in contact with each other in this spiritual kingdom. This is another matter upon which we cannot deal definitely, first for the lack of definite knowledge, and, secondly, for a lack of terms to express what we comprehend inwardly. We know that the essence throughout all space is in touch with each part of itself. In the same way mind, wherever it may be located, is in touch with mind everywhere else. The same is true of soul. Essentially and fundamentally there is not a multitude of souls in the universe, but one soul, THE soul. A segment of it may be resident in a body functioning as a human being and another segment may be outside of a body existing in so-called space, yet the two segments within and without a body are in touch with each other constantly. We might compare this soul or mind with sunlight as we find it in half of the world during the daytime. We see the sun shining in the open fields on trees, mountains, and rivers. We go indoors and we find it shining in the rooms. We go into a closed building and through some glass window the sun enters one of the darkened rooms and illuminates it. We go down into a dungeon and may find that through some small aperture a very narrow beam of sunlight reaches the floor and gives a spot of brilliant light. That spot of brilliant sunlight on the stone floor of the dungeon far beneath the surface of the earth is from the same sun that is shining on all of the hills and valleys of the great country round about. Every vibration in that sunlight in the dungeon is in attunement with and a part of the vibrations of sunlight everywhere else. We may look upon our little spot of brilliant light on the floor of the dungeon as being a sun spot separate from the rest and we may look upon the narrow beam that comes across the dungeon from the little opening in the roof as being a stray sun beam separated from all of the great sunlight elsewhere, but the truth of the matter is

that a little sunbeam and its brilliant spot on the floor is still a part of the sunlight that fills half of the world.

So it is with the soul and mind in each individual being. It may appear to be a separate little soul or a separate mind, but it is still a part of the great soul and the great mind that fills the universe and is, therefore, constantly in contact with it. And when the little sunbeam suddenly disappeared in the dungeon and the spot of light can no longer be seen on the floor we do not think of that sunbeam or sun spot as having been destroyed. It has been absorbed or moved and is no longer in the dungeon imprisoned there in the darkness to shed its great light, but is now part of the sunlight outside of the dungeon. Its entity as a separate little being and separate little spot of light is temporarily gone, but tomorrow or some other day the sunbeam may again come down into the dungeon and produce the same little light. So, at transition, the soul and mind in man that has been separated from its original source may be absorbed again. It has not lost anything of itself and it is still in touch with all other parts of the soul the same as the sunlight was in touch with all other parts of itself.

The First Church

Here our good Frater to my left rises and wants to know when and where the first church was founded and by whom. This is something that cannot be answered by any of the historical records of man because the first church was founded in the hearts and consciousness of a group of persons who came together somewhere at some time and enjoyed associated worship and mutual discussion of sacred principles. We can easily imagine this first church to have been founded at the hearthside somewhere in a primitive cabin in the lands of the earliest civilization.

That which is called a church today is the gradual evolution of various forms of organized, systematized worship and assembly of worshippers. Churches, as such, had no spontaneous beginning or origin. Each of the present-day churches, as organized institutions for religious study and worship, had a definite beginning and a historical foundation which it recognizes as being the beginning of its physical organization. But these would not constitute the first churches known to man nor would the history of such great present-day churches give us any real light on the origin of the first church.

The Sabbath Day

Our good Soror over here to my right wants to know which day of the week is the true

SABBATH. I would say that the day which is the most holy to you and the most convenient for you to set aside for rest, meditation, and the doing of things that you cannot do on other days would be the true Sabbath for you. There is no indication in sacred literature that God proclaimed any one of the present calendar days as the true Sabbath. It appears in all early records that man was inspired with the belief that God ordered him to labor six days a week and to rest upon the seventh day. Now if man had begun his work on a Tuesday his seventh day would have been a Monday and he would have rested on that day and it would have been as perfect a Sabbath for him as any other day in the week. If man had begun his work on a Wednesday his Sabbath would have been a Tuesday. But there were no calendars in those days and the days of the week were not known as we now know them. So, there is no way of knowing which was meant for the first day and which as the seventh day. Such things have been left for man to select for it is not the letter of the commandment that is important but the spirit.

In other words, one seventh of man's time should be given as a very minimum to complete rest from all material labor and responsibilities and for meditation, worship, prayer and communion with God. If you choose to make that seventh day a Tuesday, or a Thursday, or a Saturday, or any other day, it would be just as acceptable to God as any day that is appointed by a council of men sitting as a Board of Directors of some church. For the sake of uniformity, however, and in order that we might be all together at certain days and unite in our worship and prayer, man has attempted to establish a definite Sabbath in various lands. At the present time the selection has not become universal and practically every one of the seven days of the week is a holy day to some tribe, some race, or some section of people somewhere on the face of the earth.

A Very Fine Book

Here Frater Survilas rises and shows me a book which he has been reading and enjoyed very greatly and wants to know if we can recommend it. The book is a duplicate of one that I have in my sanctum library at home. It is called *The Romance of Leonardo da Vinci* by Dmitri Mijkoski. It is part of the books composing the set called *The Modern Library*. These books can be found in most of the public libraries and I certainly recommend that our members who may be interested in the life of this great mystic read what this author has given us regarding the intimate personal life of Da Vinci. It explains how this mystic, with so many different abilities,

carried on and fought against the constant battle of materialism on one side and spirituality on the other. Naturally, he was a man of many moods, instantly affected by Cosmic impulses and inspirations of different natures and constantly trying to express the great Cosmic principles that came to life in his being. Every one of our Frateres and Sorores will be interested in this story and I am sure that the many additional characters that are portrayed such as noblemen and those of questionable character, along with sorcerers, often called black magicians, will become interesting studies of human nature to our members. Get the set of books at your library or go there and read them if you cannot take them home.

Man's Evolution

Our Frater Fisher of Missouri now rises and asks us to please explain what the Rosicrucians understand about man's evolution. This is a big question with a still bigger answer, if we are to go into it completely and, of course, we cannot do so here in the Forum. However, Frater Fisher says it has always been his understanding that man as a highly evolved expression of God's consciousness has always been MAN and was never any other animal of a lower nature in the species.

Frater Fisher is absolutely correct. We have stated this over and over in many of our lessons and he will find as he goes along with the studies that the evolution of man is very easily understood from the mystical point of view. If man's physical body was ever of the shape of a monkey and ever had a tail with large feet and long arms and a very hairy body, then it was not while the body inclosed the soul of a man. In such a state as I have just described the body must have been the body of a monkey and not a man. When man became man he was man and was no longer an animal. It does not make any difference what some parts of man's body may have been long before it became the body of a man. Why, even now you and I are composed of food that we have eaten, and that food may have been cabbages, carrots, potatoes, and what-not, and I am sure that you and I would smile if someone pointed at several of us as we went down the street and said, "There goes an evolved cabbage and an evolved carrot." This suit I am wearing is made of wool and not so long ago this suit was the woolly covering of a sheep. Would you, therefore, say that I have evolved from a sheep simply because the outer part of me was once a sheep and that by the process of evolution that outer part of the sheep has been turned into a man's suit?

It is not the evolution of the outer part of man but the evolution of the inner part, the real self, that is important. The real part of man has always been man because God did not create man until He established the kingdom of man. The first MAN was, therefore, a MAN and not an animal. Whether the outer part of man was composed of some matter that once belonged to an animal or was part of an animal or not is unimportant.

Hunting and Fishing

Now Frater Heike rises and wants to know whether the fondness for hunting and fishing is wrong and whether the butchering of a chicken or any other domestic fowl or animal for food is wrong.

This goes back to the same old question of whether we should destroy any life in order to eat. It is strange how those who become fanatical on this subject go off on a tangent and become very illogical. Their printed literature and their public speeches are always unsound, so far as rational thinking is concerned. I do not wonder that some of our members become puzzled by this sort of propaganda. Their argument is that it is sinful to destroy life in order to eat. But when they come to try to live what they argue they confine themselves inconsistently to the elimination of meat from their diet. In other words, they first argue that life should not be destroyed for food, but then they turn around and destroy everything but animal life. They forget that a grain of corn, or a grain of wheat, or a radish, or stalk of asparagus and rhubarb, have just as much life in them for their size as a fish, a chicken, a steer, or any other living thing. Why look upon animal life as the only life that should not be destroyed? If such persons want to be absolutely consistent with their argument they would drink nothing but milk and then apologize for robbing some poor calf! Or else they would drink only FILTERED WATER in order that they would not swallow any microscopical sea urchin that might be in the water; and they would eat nothing but grass, perhaps, or not even that, and would have to seek dead and decayed matter in the open fields some place. I am sure you realize how absurd the argument can become.

In the first place, it is a fundamental law of nature that every specie of living thing lives upon the specie or species beneath it in intelligence and usefulness. Every living animal lives upon some other living matter, either animal or vegetable. We take into our bodies living matter to assist in maintaining life. Man did not create this system or invent it. It is not an arbitrary condi-

tion decided upon by man in his evil intentions. It is a universal law made by God. There is nothing about man's system or man's composition that either scientifically or spiritually warrants the assumption that man was intended to live on vegetables alone. He has teeth and a digestive system that distinctly shows that it was intended to be used in the digestion of flesh as well as in the digestion of vegetables. Thousands of animals who do not live on animal food do not have the same teeth or the same digestive processes as has man. Man has the free choice of eliminating animal life from his diet if he desires it. The average person who has tried it is not as healthy and robust as those who eat meat in moderation. The most healthy person is the one who moderates and carefully selects his vegetable food as well as his animal food. There is just as much harm done by eating unnecessarily cooked vegetable foods as through eating too much meat.

To go hunting and fishing merely for the sake of showing one's ability in being able to kill smaller animals is sinful because it is a cruel, selfish, useless waste of life, and a greedy, sordid pastime. As a real sport it is unfair and beneath the dignity of a red-blooded individual. To hide in ambush and take advantage of an innocent little bird or fowl floating on the water or flying in the air does not show any great intelligence nor display any great prowess. If any man or woman wants to be a real sport in the sense of matching his or her prowess against an animal, let him go out into the wilds of Africa unclothed, unarmed, and meet a lion face to face and there display his inherent powers and superiorities. But, to fish and hunt for food that is absolutely needed for one's welfare and existence is not a sin. Jesus ate meat with the Disciples and told them how to fish. All is summed up in an analysis of the method of hunting and fishing and in the purpose back of it. These are the primary considerations.

Madam Besant and Reincarnation

Now Soror McCullah rises and hands me a copy of one of the pages of the Sunday magazine section commenting on the possibility of Madam Besant, former President of the Theosophical Society, being reborn. This feature page and many other news items published soon after her transition claimed that Madam Besant stated before her transition that she would live again on earth and take charge of Theosophical affairs and that she anticipated being born instantly into an adult body.

I cannot believe that Madam Besant ever made such a statement. Certainly, she probably expressed the idea of living again, for that was her

view-point and her conviction for many years. But if she did state, as witnesses testify, that she expected to be born soon again and be born into an adult body, then she was reversing all of her previous statements and contradicting the teachings of her own organization. Theosophists generally believe in reincarnation and most of them have had actual evidence of the truthfulness of the law of reincarnation, but they have always taught or led others to believe that it required scores of years for anyone to reincarnate. The claim was even made that many hundreds of years would elapse before the soul would reincarnate again and many Theosophists have stated that the true Theosophical teachings were that hundreds of years would have to pass before there COULD be any reincarnation. Likewise, they have always insisted that reincarnation would be in the normal, natural way in every instance and that each rebirth was in the body of a newly born child. Madam Besant would have been a strange teacher, indeed, if she really stated that she expected her soul to reincarnate in an adult body.

It is useless for us, however, to argue on this point because in the first place, we do not know exactly what Madam Besant did say and what she did believe and secondly, we do not know exactly how or when she will be reborn in her incarnation.

A New Church and Religion

Soror Rice now asks if we can give any further information as to how a person who has never been able to find a church in which he or she feels at home might find a place in the new religious program as outlined in the pamphlet called "1934 and War."

In that pamphlet we stated that a new religious movement would come to the front some time during 1934 and that it would eventually become a very great thing throughout the world. I did not mean to intimate that an absolutely new church would be established, although this may be the very thing that will occur, and I did not mean to indicate that a religion with new creeds, new doctrines, would be presented to the Western World, although this may also happen. But there will be a new movement, under a new leader or group of leaders, that will present religious ideas in a new and fascinating manner. These leaders and these teachings will attract great attention and it will be the beginning of a sort of tidal wave that will carry millions of persons into some religious form of study and worship. Probably during 1934 nothing more will happen than the announcement of this leader

and the new ideas, but the beginning will be established and we shall find it very inspiring.

Personally, it would seem to me that some of the Christian principles will be presented by this leader in a new and fascinating manner and there will also be some neo-Christian principles associated with the old ones in such a manner as to form a new group pioneering a new Path through the Wilderness. This is all I can tell about it, however, and those who have been unhappy in their other church alliances will probably find this new movement of interest and benefit.

The Life of the Masters

Here again is the question that has been asked and answered so many times. It relates to that peculiar book called, *The Life and Teachings of the Masters of the Far East*, or with a similar title, written by Baird Spaulding. This book paints very fascinating pictures of an investigator's journey into Tibet and of what he saw and learned there regarding the great Masters and their marvelous phenomena. When the manuscript of the book was first read to me in San Francisco, I condemned it as being absolutely contrary to the real facts of Tibet as known to everyone who has had any contact by correspondence with the teachings of Tibet and who knows anything of the real teachings of those people. Nevertheless, the book went into print and from the time it fell into the hands of the people up to the present hour a constant investigation of the life of Mr. Spaulding has been made by literary geniuses and students of human nature. We have received newspaper clippings from all parts of America alleging that Mr. Spaulding has admitted that he never was in Tibet and never made the contacts described in his book and did not know anything about the things he has described. Whatever his personal life may have been, one thing is certain, the book is not an accurate account and is not dependable in this regard and our members would do well, indeed, to refrain from taking the book seriously or recommending it to any seekers as a true account of the lives of the Masters of the Far East. Many of the points in the book have been proven erroneous and so one must hesitate to recommend and indorse such a book. Generally speaking, the book is childish—even silly.

There are many books that we constantly recommend and indorse highly and there are some books that we condemn as being absolutely worthless because they are not even good fiction but simply pure and unadulterated falsehood invented for the purpose of deceiving and making money out of their sales. When Mr. Spaulding's book was still being revised and prepared for

printing it was offered to us to be sold by us as a part of the Rosicrucian Library. We knew its title would lead to a tremendous circulation. We knew that from a monetary point of view it would be one of the best books some publisher could offer for sale for a few months. But we immediately condemned it and refused to have anything to do with it and today we are of the same opinion. The San Francisco newspapers at one time were filled with items alleging the admissions on the part of Mr. Spaulding that his book was not reliable or even based upon reliable information. We know that the stories in that book of the action and lives of the Masters are not only inconsistent with the facts but absurd and insulting to the intelligence of any thinking person.

Making Psychic Bread

Speaking of the absurdities of fictitious Masters in the Far East, how can any sane and thinking person believe that "some of these Masters are so great that they are able instantly to transport their bodies from one country to another and enjoy all of the material things at a distant point; and yet while moving about in their own country of Tibet they become so hungry that they almost starve for the want of food and have to stop and take time to make psychic bread in order to eat?" The thinking person would say to himself that if these Masters have such complete control over their bodies that they can transmute them into invisible energies or essence and pass through the finer elements of space and get to distant points and there enjoy the material things of life, surely these Masters would be able to prevent the material part of their bodies from becoming hungry and bordering on starvation.

And what are we to think of one of these great Masters tramping over the fields and covering so many miles in a day that he becomes tired and must sit down to rest and lie down in "dirt and dust that does not adhere to the pure whiteness of his gown." Nonsense! If in one minute a Master can transmit his body from one place or one country to another far distant one, and be there in the twinkling of an eye, why does he tramp over the hills and tire out his physical body? And why does he have to lie down with his pure white robe in dirt and dust when he could easily transmit himself into a nearby temple or monastery to rest and sleep. These are the sorts of absurdities that appear in such books and magazines and make gullible readers sit up late at night reading the mysterious actions of these masterful beings and exclaim, "How marvelous!"

Mysterious Knockings

One of our Fraters who does not wish to have himself identified just now says that he has great difficulty in his home with a condition on the part of his wife during which she is constantly "hearing strange tappings or knocks." These have come at such peculiar times and in such strange places in the home that his wife has been led to accept the explanations (?) of her neighbors who say that these tappings and knocks are signs of the presence of spirits. He wants to know what we may suggest as an explanation for these things.

If I were to attempt to give you a complete list of the possible explanations of such things it would require many lines and many pages of type. Only recently in our offices I found that some of the new wood that had been used in the building gave forth strange sounds at late hours of the night. There were taps and knocks that we heard in various places seemingly coming from the walls, and yet upon closer listening with the ear against the wall the sounds would seem to come from the ceiling or to move about, always keeping ten or twelve feet away from the point where we listened. I knew all the while what was causing these strange knocks, but I tried to analyze them from the same point of view as would those who did not know the cause. And, I must admit that without knowing the actual or real cause in this case a person would be perplexed. In this case the sounds were caused by the shrinking of the wood and perhaps some shrinking of the plaster. The sounds occurring in the wood at different parts of the walls and ceilings and other locations would change from point to point so rapidly that one could not follow them quickly enough. The sun shining upon some of the outer walls all through the day caused them to become warm and by a certain hour in the evening contraction would start to take place. During four days of slight rain with no sunshine the cracking stopped, only to come again after a day of very warm sunshine.

Everyone who has lived where there are steam radiators and steam pipes has become familiar with certain knocking and cracking sounds that are definitely associated with steam heating systems. Paper pasted upon walls will sometimes crack loose in little places and cause strange sounds. Upon investigation I found that a room that has been plastered for only a few months was causing a peculiar noise. A microscopical examination showed that some seeds of an unusual kind had become mixed in the gravel or sand that was used in the plaster. The moisture in the plaster had caused the seeds to become damp and now that they were drying from the

heat the seeds were popping open. As each seed popped it pushed a piece of plaster and made a peculiar noise. The wall was becoming so spotted with pock marks that the plasterer decided it would have to be done over. If any superstitious person had lived in the room plastered with this particular seed and other materials he would have believed that many ghosts were trying to break in through the plaster walls, or were giving him unusual tapping messages.

Electric circuits from telephones, lighting wires, and other lines will cause cross currents at times or set up a magnetic field that will affect other metals and cause them to crack.

When you stop to realize that 90% of the materials used in building a house are still live or living matter, you should not be surprised that they will produce sounds at various times. It takes many ages for wood to lose all of its life and as long as it holds together in solid form it still has energy in it. Steel nails have a vitality in them. Plaster is composed of living matter that has chemical action constantly going on in it; otherwise it would crumble into powder and fall from the walls. Paper and paste, paint and varnish have living essence in them. A house is a mass of various materials, each material having its aura, vibration, and its living essence. Some of these agree and harmonize and some disagree and if we could hear the very subtle sounds that all of these living elements will produce we would think that every room in every house was sending forth a program of symphonic music.

There is no way in which we or anyone can tell what may be the real cause of certain knockings or cracking in a place unless we hear them and study them and analyze them. Any guess is as good as the opinion of an expert who has not observed them in person. But to attribute these sounds to supernatural or spiritual causes is the extreme guess and the last guess that should be made. Yet it is generally the first one to be made.

Common sense should tell us that if any intelligence of a departed person is anxious enough to communicate its intelligence to us it would be able to find a better and more understandable method of revealing itself than in causing vague and indefinite crackings over long periods in a home, thereby producing confusion rather than recognition. If sublime and supreme intelligence can manifest itself in any form at all, it will do so in the most intelligent and most efficient manner. Causing vague knockings that interpret nothing is certainly neither efficient nor intelligent. Certainly, we have a right to expect something better than this from the departed souls if they are capable of making themselves known.

Bouquets and Brickbats

I have here an interesting letter from Frater Grey in which he makes a suggestion that we publish a small booklet with the title Brickbats and Bouquets and that in this booklet we present, in the forepart, the original letters or comments that could be classified as brickbats with a brief statement under each one showing the falsity of the statements, and then in the rear part of the book a reproduction of the newspaper, magazine, and other articles that have appeared from time to time and which would constitute the bouquets to the AMORC. He believes that such a booklet would help members in their propaganda work. He says that he and many other members have been very pleased with the attitude taken in the Forum magazine in regard to brickbats and bouquets and that many have been influenced by our fair attitude in publishing the brickbats, thereby showing that we have nothing to fear from any of the critical statements made by avowed enemies. He says that this sort of a booklet would impress many seekers who are in doubt.

Personally, I am afraid that a great many persons would think that our sole motive in publishing such a book was to revive the old flowers, making them fragrant again and passing them around as a sort of second bouquet. Of course, we love bouquets, genuine and symbolical. The Kepher-Ra Club, composed of the employees of AMORC, puts a very beautiful bouquet of flowers in my sanctum every few days, and as fast as our thousands of wild flowers here in California come to their fullness of beauty and fragrance the employees constantly pick them and bring them from their home gardens to the various desks here at Headquarters. One cannot live in this part of the world and not love flowers and bouquets. And we love the symbolical ones that come to us in the form of complimentary statements from persons of competent discernment. But, to republish these after they have once made us happy seems like overdoing the matter. Our members will notice that we do not do what a number of other mystical magazines do and that is publish several columns of complimentary letters or testimonials in each issue of *The Rosicrucian Digest* or the *Forum*. Certainly, no one thinks that the absence of these letters indicates we do not receive them. I am willing to have any person walk into our offices any day of the week except Sunday and pick up a package of several hundred letters from any of the desks in the various departments representing that day's mail and read them, and if he did not find most of those letters in the form of typical testimonials, then it would be an extraordinary

day indeed. Even 90% of the monthly reports that are received from day to day from our members read like the old-fashioned testimonials, so far as indorsement and complimentary terms are concerned. Only an occasional one is kept and put into a great file for future reference. The organization does not need to support itself through the publication of testimonial letters. The testimonials of our members by word of mouth to their friends throughout the country is the big factor in helping the organization to grow.

Some New Bouquets

Speaking of bouquets, however, let me call your attention to a few new ones that should be listed in our Forum magazine as a matter of record. We referred some time ago to the fact that an editor of a religious magazine published in the midwest, took occasion to criticize the Rosicrucians generally because of their foolish notions about spirit entities, invisible beings operating on various planes, etc. When his attention was called to the fact that such criticisms could not pertain to the work of AMORC he made an investigation and published an article in his magazine apologizing for his broad statement and making the concession that the true work of the Rosicrucians as exemplified by the AMORC was of a highly complimentary nature and did not come within the limits of his previous criticisms. We look upon this as a bouquet not because it corrects an error made but because it represents a frank statement of the true conditions.

Previously we referred to the fact that the priest of a large church in Canada spoke highly of our work during his 1933 Easter ceremony, stating to his congregation that if they wanted to attend public lectures of a helpful nature that would inspire them and give them a greater and better outlook on life, they should attend the public lectures held in various cities by AMORC, the Rosicrucian organization. Since then other priests of churches have made similar remarks and we find that a great many clergymen who are members of our organization in different branches have been praising our work without sending us any notations to that effect. This, coupled along with the fact that a number of clergymen and Sunday school superintendents have been conducting Christian Bible classes over the radio and have praised AMORC or taken extracts from AMORC publications for their topics of discussion, is a very pleasing incident, and, as stated previously, one of the largest of the Christian magazines in America recently contained an article written by a bishop of its

denomination praising the general philosophical and religious view-point of Rosicrucians.

In the past six months more newspapers have carried complimentary remarks in their editorial or news columns regarding the AMORC than ever before and we are happy to say that not a single news item has been brought to our attention that was uncomplimentary to the organization or to the principles of Rosicrucianism.

New Brickbats

About the only brickbats we have seen recently—and we welcome all reports of them from our members—is the very subtle one being issued by a mystic brotherhood in Florida that claims in its literature that it holds a charter for its new small organization from the Great White Lodge authorizing it to conduct an organization for the teaching of Western Traditions and at the same time putting into its lessons and leaflets, extracts from our work and even photographing our emblems and symbols without permission or authority from us. We have written to the operators of this small organization, who were formerly local members of our branch in Florida, telling them we know positively that they have no charter from the Great White Lodge authorizing them to operate any occult or mystical organization using the Rose Cross emblem or any other emblem for that matter, nor to take any of our teachings or anyone else's teachings and use them under the misleading title of *Western Traditions*. (And how can you use Egyptian and Oriental teachings as *Western Traditions*?) We have had only a brief reply to our letter, but unless this form of misrepresentation regarding their charter is discontinued we will publish in this magazine a photograph of their only papers showing that they have no authority at all for doing what they are claiming to do.

We cannot remain silent and allow the name of the Great White Lodge and the publication of Rosicrucian emblems to go on unchallenged. This organization claims in its public advertisements that it is operating exclusively on a voluntary donation basis and yet when the final application for membership and instructions are received it appears that the voluntary donation must be two dollars a month and the registration fee five dollars, and that in exchange for these sums the member receives in one month far less than we send to our members. It is another illustration of the attempt to criticize the system of uniform dues maintained by AMORC by promoting the idea of small voluntary donations and then changing it into something else. A number of organizations have tried that misleading form of propaganda in the past and have completely

failed. A VOLUNTARY DONATION is not a voluntary donation if a SPECIFIC SUM is definitely stated and MUST BE PAID each month. To claim, therefore, that AMORC is wrong in having definite dues and that "all true spiritual and mystical organizations operate only on a voluntary donation basis," is simply attempting to use terminology to cover up the real facts. All of us would smile at a theater that advertised in the newspapers that its moving picture performances could be attended upon payment of a voluntary donation, but when we reached the box office found a sign stating that the voluntary donation MUST BE TWO DOLLARS per person.

Well, a certain portion of the public will be deceived in this manner, I presume, but from the letters we are receiving constantly from those who have had the literature of this organization in Florida and other similar organizations it appears that the average seeker is not easily beguiled into accepting these propositions without doing some thinking and without discovering the concealed truth.

Natural Skepticism

I have something here that I am sure will cause all of you to have a hearty, wholesome laugh and perhaps it will reach our general members through the Forum magazine and give them a good laugh also. A good laugh resulting from a wholesome bit of amusement is a healthy thing and is good for the spirit and soul as well as the body.

I often think that in these days of rapid improvement through modern inventions and the rapid development of new ideas, that the reason most of us are not more skeptical about many of these things is that before we can voice our skepticism or thoroughly analyze our own attitude about it the thing that we are doubting or the thing we are considering becomes of general use and application, is accepted and put into past history, while another new thing is crowding it out of our minds. If someone announces in the morning newspaper that he has discovered a way of doing this or that, we read it and begin to think about it a little, but before our skepticism can lead us actually to investigate, the new thing is old and something newer has taken its place on the front page of the evening newspaper. We do not have time to doubt new things because the world moves on and the doubter stands still; before he knows it he is at the end of the race and all the rest of the world has moved up forward and far ahead of him.

But, we all have a natural tendency toward skepticism and yet most of us are called gullible.

Many Europeans think that the people of North America are so gullible that we are all ready to buy gold bricks any time anyone offers them to us and yet some of the greatest of the hoaxes that have been offered to the American or North American public have been invented in Europe and indorsed by Europeans before our natural skepticism brought the truth to the fore. Human nature is about the same throughout the world and every now and then we learn in a letter from a foreign branch that even in Persia, India, Egypt, Japan, China and other distant points some very silver-tongued adventurer fools the populace or an entire city by selling them their own city hall or selling them an island out in the Mediterranean or something of the kind.

When we look back into the days of yesterday we find that there were many outstanding instances of downright fanatical skepticism on the part of the American people, especially in regard to scientific discoveries. We all know the trouble that old Dr. Bell had to make anyone believe that his first telephone was more than a trick, and we all know that when the first Pullman sleeping car was put on the tracks money had to be paid to several individuals to undress and go to sleep in the car, because it was considered a serious risk to close the eyes while travelling at a high rate of speed of *twenty miles per hour!* I remember when the first horseless carriage was brought into the streets of New York City to demonstrate its practical usefulness. I lived in a section of New York where the first *macadamized* streets had been laid as a demonstration. Four or five of the streets around us had been cleared of the old time cobble stones and the new black material, soft and smooth, had been put in the place of the rough and noisy stones. It was logical for the demonstrator of the first horseless carriage to bring it over into our neighborhood and run it on the smooth macadamized streets. The high wooden wheels had only a small rubber rim on them and greater speed could be attained on the smooth streets. I stood and watched the thing demonstrate all of its temperamentalism in refusing to get started in the proper manner and then watched the driver climb up in the high seat and move the steering rod from left to right with all of the pomp and ceremony of a king on his throne. And the crowd stood aghast at the strange looking object that moved at the rate of eleven miles an hour. Men and women alike of high intelligence, did not hesitate to exclaim in no uncertain tones that such a foolhardy and ridiculous contrivance would never be used because no one would risk his life riding through space at such a terrific rate of eleven miles an hour. And when the driver suggested that the

contrivance could be speeded up to go fifteen miles an hour everyone stood aghast and said only circus clowns or persons condemned to death would think of riding at such a speed. About five or six miles an hour was the highest speed attained by the average person running and less than that was attained by the average horse car, so why should anyone want to go through space at such a terrific speed! "One's breath would be taken away!" was the average opinion.

But now for something that is really amusing in this regard. There recently came to visit us in California, Leila Livingstone Morse of Massachusetts, a granddaughter of S. F. B. Morse, the inventor of the telegraph. Miss Morse had many interesting stories to tell regarding her grandfather's experiences in introducing the telegraph to the American people. It was questioned, doubted, rejected, and suspected and even he was looked upon as either a clever fraud or a scheming fool. But, to indicate how the intelligent people will often wilfully close the door against a new idea or new plan and allow their intelligent mind to be prejudiced against something that will be helpful and beneficial to them, I want to reproduce here part of a letter possessed by Miss Morse which was written to her grandfather during the time when he was going around the country lecturing on telegraphy and demonstrating his new invention.

Prof. Morse was trying to educate the populace by lecturing in the public school houses and giving interesting demonstrations at the same time. He wrote to the various schools in the east and midwest asking for permission to lecture on scientific and educational subjects. One of these letters went to a highly educated principal of a school in Lorraine, Ohio. The woman principal answered Mr. Morse's letter as follows:

"My dear Mr. Morse: You may have the use of the school house to lecture in for all legitimate purposes but such things as railroads and telegraphs are impossibilities and rank infidelities. There is nothing in the word of God about them. If God had intended His intelligent creatures to travel at the frightful speed of fifteen miles an hour He would have clearly foretold it in His holy scriptures. They are devices of Satan to draw immortal souls down to hell."

And that is that! While you are smiling at this good woman's form of argument let me remind you that hardly a month passes that we do not receive in our mail here at Headquarters letters from intelligent men and women—intelligent in every ordinary sense, and above the average intelligence in general education—who even go to greater extremes than this school principal. We have letters from women who are the heads of large libraries as chief librarians and who have

written to us that they do not want any of our books in the library under their charge because they believe that God does not want any of us to know any of His great secrets of life and that if God had wanted us to know anything about our minds or our souls or our inner selves He would have put such knowledge in the Bible. We have had letters from men at the heads of big corporations who have written to us that they did not believe God wanted anyone to know anything about the future or the past except that which is contained in the Bible. Such persons state that Egypt always was a land of darkness and that nothing but evil could come out of Egypt or any other part of the Orient and that since Jesus never mentioned the Rosicrucians or mentioned any plan for having lodges or studying nature's laws in the home, it could only be the work of the devil.

Thus we see that natural skepticism is a quality possessed by all but greatly exaggerated in some, and our greatest work in the world is to bring the majority out of their prison of skepticism and urge them to investigate. Are you doing your share through the distribution of our literature?

For Your Health

Over a year ago we had a little discussion here in the Forum regarding California prunes and their value in the average diet. We called attention to the fact that there was a vast difference between the sun-ripened and sun-sweetened prunes of California and those of other sections of the country. We did not want to intimate that everything that grows in California is best for that is not true. There are certain things found in various parts of the world, and in various states and parts of North America that are better than those found in other parts. We have wonderful fish out here in the Pacific, but personally I do not know of any fish except possibly the salmon that equals the bluefish of the Atlantic, and when it comes to oysters our Pacific coast imitation of eastern oysters is far below par. The same may be said about some forms of fruit and vegetables, but there is no mistake in the very high quality of the California prune, and I am glad to know from hundreds of letters that we have received that a large number of our members made the test we recommended and found that the California prune instead of being something to joke about in the daily diet, or on a hotel or boardhouse menu, is something to be praised and desired, because it is really enjoyable as a morsel to eat and highly beneficial to the health. Now because so many hundreds of members thanked us for speaking about prunes

the way we did and are happy that they can find California prunes in their city by making inquiry and thus enjoy the best, I feel tempted to call attention to another form of the prune that will probably be far more appealing to our members. There has recently been put on the market in California for distribution throughout the whole country a prune juice called the "Sunsweet" Brand of prune juice. Let me tell you something about this delightful drink. In the first place, it is made from tenderized prunes that have been actually ripened before being picked and sweetened in the sun. This means that every bit of the full magnetic strength of the wonderful California prune has been preserved by the tree-ripened process.

In the second place, prune juice is a natural regulator providing a well-known form of gentle laxative values in the human system. This has been recognized by dietitians and specialists for many years, and this new form of prune juice is just ideal in this regard. But this new form of prune juice contains nothing but the juice of the prune, and that is quite sufficient. In the third place, the California prune is very rich in Vitamin A as is proved by every test that experts have made. This is the Vitamin that builds up health and especially resistance to infections and colds. There is also iron and a good degree of calcium and phosphorus in the prune. Certainly the combination of iron and Vitamin A should make this juice greatly desired by the average person. Another important point is that all fruits contain more or less acid and the acid in the prune juice to which no sugar has been added and none required, makes this attractive and tasty juice very effective in maintaining the alkalinity of the blood. Those who are suffering from too much acid in the system will find that this prune juice is of wonderful help.

For those who are attempting to reduce or who want to hold down their weight it should be noted that the prune is filled with nutriment but contains no fats. The absence of fats in the prune and prune juice makes it very desirable for a reducing diet, and especially because of its regulatory nature. By keeping the blood clean and the body healthy the complexion and texture of the skin is benefited, and a tonic effect of pep is given to the whole system. This prune juice is good for children as well as for adults, and a little of it should be given to even the youngest children every day. Another interesting point about this "Sunsweet" prune juice is that it is carefully made in a sanitary manner, and beautifully bottled in a fancy green bottle with a very sanitary and convenient cap. Glass is used for preserving this prune juice because of its protection against any form of contamination, and

the green of the bottle helps to protect the juice from any change through light rays. After the bottle is empty it makes a very fine container of an attractive form and design for many other uses. The large bottle that will last many days is sold at a very reasonable price, and I hope that what I have said about the prune juice will tempt many to buy it and use it. If any of your local grocery stores or dealers cannot supply you with it, then write a letter to the California Prune and Apricot Growers Association in San Jose, California, and tell them that you heard about our recommendation of it, and you want to know where you can get it. Soon this excellent preparation will be sold at soda fountains and in restaurants, and even in the corner soft drink place along with orangeade and lemonade as a very refreshing and cooling drink in the warm weather.

For Astrological Students

Those of our members who are deeply interested in the higher and more serious aspects of astrology will recall that sometime ago we discussed and spoke of a new astrological dictionary published by Mr. Johndro. It appears from our correspondence that several who are members investigated that astrological dictionary, and were highly pleased with it, and thanked us for our recommendations. I wish to call the attention of the members of this Forum to the fact that Mr. Johndro has now issued another manuscript of a more or less private nature for advanced students of astrology. It is called "A New Conception of Sign Rulership." Those who bought the dictionary should write to Mr. Johndro and ask about his new publication and receive a description of it. By this they will be able to determine just how valuable it will be to them in their higher astrological calculations. Such manuscripts are certainly a very helpful and important contribution to the better kind of astrological literature. Of course, beginners and those who are only interested in the lighter side of astrology find little to interest them in this new publication.

Some Religious Questions

We are going to spend a few minutes of this afternoon's session in touching upon several religious questions that I know are of intense interest to thousands of our members. I like these sorts of discussions, and especially when our members write to us about them and send us their view-points.

On several occasions I have expressed in this Forum and in articles in the Rosicrucian Digest

my *personal* dissatisfaction with the manner in which many Christians attempt to express their adoration for God. In a specific sense I have objected to the use of the phrase "in the fear of God." I have said over and over in public lectures and in personal interviews that the correct attitude on the part of every faithful and sincere believer in the existence of an Omnipotent Being who is the Father of all children is to speak of his love for God and worship for Him, and admiration and adoration for His many magnificent powers and abilities, and to eliminate entirely the idea of fear.

Recently I stated that several of our members wrote and argued that I was greatly mistaken in thinking that Christians lived in the fear of God, or spoke of living in the fear of God, and that the phrase was something that I had picked up somewhere outside of sincere religious worship. Then I called attention to the fact that Seth Parker used the phrase in connection with a wedding ceremony, and was reading from a standard Protestant wedding ceremony. I could have quoted other examples, but I thought this was enough to show that somewhere in the ritualism or liturgy of the Christian Church the phrase "fear of God" was used and therefore had official support.

Now I have here a letter from a very advanced member of our organization whose sincere and profound interest in our work is quite evident. Incidentally, he states in behalf of himself that he is not only a priest of the Catholic Church, but one "through whose hands have passed a good many theological students who are now ordained." Certainly speaking in the status of a priest who has been associated with the teaching of theology, we should expect some excellent arguments in connection with the subject we are discussing. This good Frater argues that "living in the fear of God" is an expression quite consistent with the Christian doctrine and does not have the meaning which I attribute to it. He says that by turning to the best of dictionaries we will find that the true interpretation of the phrase "fear of God" is that it means filial regard mingled with awe and reverence, or holy awe and reverence for God and His law. He says the thought of FEAR in this expression is generally interpreted to mean REVERENCE, RESPECT, and VENERATION. He says that its use should not be interpreted to mean fearing God in the sense of being SCARED or FRIGHTENED.

Now, there are three angles from which to view this matter, and the same would be true of any one of the important phrases in the doctrines, liturgy, ritual, creed, or prayers of the Christian religion or any other religion. First, there is the purely academic, theological interpretation of

such phrases. This calls for learned discussion and careful analysis, much research, and a thorough grounding in the spirit of all of the doctrines associated with these phrases. The second viewpoint is from that of the populace at large or the average adult who uses these phrases or repeats them and interprets them in the light of modern preachments and modern applications. The third is the viewpoint of the youth and the children of the land who are just beginning to learn these phrases, and who will interpret them in the light of their worldly experiences, and not in the light of any religious experience.

Certainly we can understand that the word FEAR may include an attitude of reverence, respect, veneration. We may FEAR the laws of man as they appear in our federal and state statutes, and yet have reverence, respect, and veneration for them. Turning to Webster's Collegiate Dictionary, 1933 edition, which is one of the types of dictionaries used most freely in schools and at home by the average person because of its handiness and popularity, I find that the word fear is defined as follows: "(1) the painful emotion caused by a sense of impending danger or evil; apprehension; dread; (2) Apprehension of incurring, or solicitude to avoid, the wrath or violence of someone as of God; hence the dread reverence felt toward God; (3) that which causes, or is the object of, apprehension; danger." These definitions are followed by such synonyms as dread, fright, alarm, dismay, consternation, panic, terror, horror.

I claim, therefore, that the average person who has given no theological analysis to the phrase and who is not versed in all of the arguments pertaining to the subject, will consider the phrase "fear of God" to mean an apprehension or dread of the wrath or violence of God, as the dictionary explains it. Certainly, among the youth of the land, and especially among children attending Sunday school, the idea of fearing God will carry with it a mental condition that should not be implied nor created if we are to have the proper understanding of God inculcated in youthful minds.

Since our previous discussions on this subject appeared in our magazines we have received hundreds of newspaper clippings from members cut from extracts of religious sermons or discourses published in the papers. They have underlined in these clippings the reiteration of the phrase "living in the fear of God" or having a fear of God in our hearts. In many, if not most, of these quotations it is very evident that the clergyman or writers of the articles most certainly did not intend to convey the idea of living in adoring reverence and loving respect for God. The whole contention of the argument surround-

ing their statements was that we should live in fear of the wrath of God, or live in fear of God's sudden manifestation of His displeasure, or in dread of His arbitrary and wrathful acts.

Psychologists and especially those who have devoted themselves to the subject of youthful guidance and the correct development of the child mind, have contended that the parent who raises his children IN THE FEAR OF PARENTAL PUNISHMENT, or parental displeasure, or even of parental correction, will live to rue the day. Experts in the conduct of kindergarten systems and the highest authorities dealing with child-life definitely state that the parents must awaken and build up in the mind and consciousness of a child A LOVE AND ADORATION for the parents instead of A FEAR OF THEM, for obedience to law performed in a spirit of fear is not contributory to building up a proper respect for law, and always detracts from any proper respect and reverence that the children should have for their parents.

If this is true, and has been found true from the experience of thousands of persons dealing with children in their youth, it must have some relationship to the principle we are discussing, for, certainly, it is easier for a child to have a greater fear of an omnipotent parent than of an earthly one, and it is easier for a child to build up a lasting erroneous concept of this kind than it is for an adult, or for the child to build up such an idea regarding its earthly parents.

For all of these reasons I contend, as a matter of personal opinion, and not as any teaching that is included in the Rosicrucian doctrines which must be accepted by our members, that the use of the phrase "fear of God" should be eliminated from all modern religious instructions, and especially from the haphazard language of those of various religions who quote ancient phrases in pollparrot fashion without realizing the real significance of the words. Personally, I also believe that children who are raised with the conviction that there is nothing to fear from God, or at the hands of God, and that all that He does and all that is done in His name and in His power is good, and loving, merciful, and kind, will become better citizens and live in a more happy state than those who have been influenced by the thought of fearing God.

The After-Life

Our good Frater still writing as a priest also says that he believes that fully eighty per cent of the Christians both Protestants and Roman Catholics believe in an active consciousness of the soul after transition, and do not believe that our consciousness is inactive as I have stated in the

Forum discussions, or otherwise at different times. I hope that what our good Frater says is true of the Roman Catholics. I cannot speak of their beliefs and of their convictions since I am not familiar with any differences in this regard between the beliefs of the Protestants and the Roman Catholics if such differences exist. But I do say that my experience must be extremely unique if what our Frater says is true. In nearly every discussion of this matter that comes to my hands from Protestant Christians I find them taking the attitude that the one great objection which they have to many of the modern religious "isms" or cults is that these organizations promote the idea of an active consciousness in the after-life. Some of them frankly admit that they believe the soul will be conscious of the existence of God and conscious of the existence of angels. And of course many speak of their belief in a future consciousness of the saints. But they claim that this is the whole degree of such consciousness, and that it cannot extend beyond a limited environment. To them, therefore, it is not an active consciousness, but a purely ecstatic state of Divine attunement with certain divine beings. As I have already said it may be that my experience in contacting the view-point of these Christians may be extremely unique, and it may be that in all of these years the persons I have met in our organization, and especially out of it, who have argued this point with me, were those who held a point of view that was inconsistent with true Christian teachings, but it has been a very great effort in the past years to convince the average sincere Christian that the idea of immortality of the soul carried with it a continuance of conscious existence. You will note that I put the emphasis here upon the word continuance. I do so because I want to distinguish my thought from that of those who think that at the time of transition a new form of limited divine consciousness becomes active. I do not mean to imply that the continued existence or continued consciousness of existence will perpetuate in an unbroken manner the consciousness of all worldly things, and that we will pass through the change of transition carrying with us into the spiritual world an active interest in all of the material things of life, as well as the spiritual. But I do mean to imply that the consciousness of the soul after transition is a continuance of its activity here. But it may be modified by the elimination of those subjects and matters which no longer appeal to us in the same manner as when one journeys to the mountaintops for a week-end of spiritual meditation and contemplation one eliminates from the consciousness all interest in material matters and earthly things as far as is possible to do so. If the Christian teach-

ings definitely insist upon the belief in a continuance of active consciousness on the part of the soul after transition, then a great step is laid for a better understanding of the idea of the soul's immortality, and the immortality of all that is real and permanent in the being of man.

The Writing of New Books

I want to call the attention of our Forum members this morning to the matter of new books that are being put on the market covering every sort of a subject that might appear to be of interest to students of mysticism and metaphysics. Ninety-nine per cent of these books are not worth the paper they are written on, and their titles are generally misleading inasmuch as the contents reveal very little pertaining to the subject of the title. Many of these books are written by persons who are not well-educated and who have absolutely no knowledge of the subject upon which they are writing. The writing of books seems to have appealed to a great many during the past years of depression, and it is strange how such persons think that the writing of a book is an easy thing to do in spare time, and that all you have to do is to give it a good-sounding title, write so many thousand words, and then furnish a printer or publisher with a few hundred dollars to print the book, and then sit back and wait for the money to roll in. Of course no reputable publisher will buy and publish a manuscript that is not learned and is not authoritative and practical in its contents. But there are so-called publishing houses throughout the country that advertise that they will publish your book for you very economically. The people who are tempted by these advertisements think that the mere printing of a book is all that is necessary to put such a book on the market and to bring in a good income. Every real publisher knows that the biggest cost in connection with publishing a book is that of advertising and selling it, and that for every dollar that is put into the printing of the book a dollar or more must be spent in advertising it. Secondly, the book must have value in it or it will not even be recommended by any who has read it, and will soon find its place on the ten-cent tables outside of the second-hand book stores.

I have before me a letter from a man who has written much and had some of it published in books, and pamphlets, and who would probably be considered a modern writer on occult and mystical subjects. He thinks that if he can get someone to write an interesting introduction to his book that that will help to sell it. I am going to read a paragraph from his recent letter to me, and let you judge whether this man is prepared

to write a book that would be of any help to the average student. He says: "I have just wrote a new book entitled 'A Dawn of a New Age', being about the taking of capitalism and bring on Christianity. Will you write say about one hundred words of a special introduction on it and send it immediately?"

As I have just said, this man has written other things and published them. On the letterhead of his stationery he claims to be a bookseller and publisher, and claims to sell "books of every description." After you have analyzed the above quotation from his letter you probably can decide for yourself what kind of a "description" you can give to his books. But the serious point is this: A book by this man with an appealing mystical title may find its way on some bookshelf in a bookstore, or may be offered for sale by circular letters through the mail purely on the attractiveness and appeal of the title of the book. Persons will send money for it hoping and expecting to get a book by a competent writer who can express himself clearly, and who will teach the reader something of value. In this way persons all over the country are cheating themselves and robbing themselves through the purchase of incompetent and unworthy books. That is why it is so hard for us to find new books which we can recommend. When we do find a good one we praise it highly as we have done on many occasions in the past, but at the present time the market seems to be flooded with more worthless books and pamphlets, dealing especially with philosophy, religion, metaphysics, and mysticism than at any time in the past, so beware and do not buy a book merely because it has an intriguing title or because a sales letter highly recommends it. It will be better for you not to buy any books except those which we recommend, if you want to build up a good, useful, valuable library that you will be proud to possess, and which will help each person to whom you loan such books, as well as help yourself through reading them.

Book of Revelation

One of our members in Fairfield, Iowa, writes to us asking a question that has recently been asked by a large number of our members; namely, if it is possible for us to discuss, translate, and interpret and throw some Cosmic light upon the statements made in the Book of Revelation as it appears in the Christian Bible.

In the first place, I want to say that nearly everyone who refers to this book calls it the Book of Revelations, whereas there should be no S on the end of the word at all.

Secondly, I think I have read at least a dozen different interpretations of that book by well-read and highly esteemed authorities and no two of them agree. There is more mystery surrounding that book of the Bible than perhaps any other because the statements in it are so highly symbolical and so elaborately bombastic that it is difficult indeed to make much of it. There are phrases, sentences, and words in it that have no equivalent in any other part of the Bible. Where, for instance, can you hunt to find any corroboration of the reference to "the Beast"? This is just a sample of the problem that confronts anyone who attempts to interpret this book.

On the other hand, the statements in it being so greatly veiled and so greatly symbolical and at the same time very contradictory make it possible to prove both sides of a great many questions and to take issue on a great many of the fundamentals of the Christian religion just from statements contained in this one book.

To our way of thinking, the book is wholly unimportant. We are not sure of its authorship and we are not sure of its purpose, and we cannot become sure of its meaning. If it were left out of the Christian Bible entirely, not one loss would result to the doctrines and practices of pure Christianity. It is some piece of mystical writing wrongly incorporated in the Bible, for pure mystical writings would not contain so many destructive, perplexing, disappointing and annoying statements.

While many great minds are attempting to discover something from this book and still others are denying the book has any place in the Bible, we find it better to leave the Book of Revelation alone and do our Bible reading in the more dependable and better known parts of that great work.

Determining Vibrations

A member in Victoria, Canada, says that considerable discussion took place among the members regarding the manner in which it is possible to determine the polarity or rate of vibrations or number of vibrations emanating from any material thing. All students recognize, of course, the fact that it is impossible to count vibrations by any mechanical device after they reach many hundreds or thousands per second, let alone trying to count them after they run into millions and trillions per second. The question is, then, "How are the rates of vibrations determined?"

First of all, I would call the attention of our students to the fact that the keyboard of vibrations is a mathematical law. Each octave of the keyboard doubles the number of vibrations in the preceding one. If we start out with one

vibration per second as the lowest possible complete vibration, the next octave would begin with two vibrations per second, the next octave would begin with four and the next with eight and the next one with sixteen vibrations per second, etc. It is at this point that sound begins to manifest itself and from sixteen vibrations per second on upward we have the octaves of sound and touch and all the other manifestations of nature.

Not only does the first note of each octave double the rate of vibrations of the preceding first note of the octave, but each note in any octave is double the rate of vibrations of the same note in the preceding octave. Each A, for instance, in each octave is double the rate of vibrations of the preceding A. Each F is double the rate of a preceding F and each C is double the rate of a preceding C. This is something easily determined and proved by analyzing the musical notes of the piano, violin, or other musical instruments and every piano tuner will tell you this is the fundamental law of mathematics in the scale of vibrations. The musical keyboard covers four or five octaves in which it is very easy to prove the rate of vibrations. The octaves beyond the musical keyboard become so large in the number of vibrations that no instrument could count them but by the law of harmonics and the law of harmonic selection, and the law of affinities, we are able to tell the approximate rate of vibrations of everything.

Everything that we know of in material form has a chemical nature and its chemical nature puts it into the periodic table, and each chemical in this periodic table reacts to a musical note or to a color and these musical notes or colors are harmonics of the lower octaves and by these harmonics we can tell what the rate of vibration is, because we are able to tell in which octave and approximately which note is assigned to the material thing we have before us.

Take, for instance, a sacred piece of stone from our museum here at Headquarters that came from one of the temples in Egypt. We feel that it has vibrations of some kind because after a person holds the stone for a while he becomes psychically sensitive to the fact that it is a very sacred thing connected with the lives of many devout persons. The psychic vibrations thus connected with the stone are impossible to determine except through psychic impressions, but the actual vibrations of this rare old stone are easily determined.

If we take the stone out of the museum downstairs into our laboratory and scrape or file a little of its material composition onto a piece of paper we begin to analyze the chemical nature of that matter. Through chemical analysis we determine what minerals and what elements of the

earth, what atoms and molecules of earthly matter compose the stone. By consulting a large chart which hangs on the laboratory wall and which shows all of the known elements of the universe in their periodic tables as chemistry has found them and as the mystics of the past have found them in Rosicrucian laboratories, we can discover in which octave and in which key of the octave the chemical matter belongs.

Science has already worked out the color, refraction of light angle, axis angle, and crystal form belonging to each chemical element, as well as the astral, Cosmic, and planetary points in which the chemical belongs. With this information it is possible to tell and to pick out with certain instruments the musical affinity, or color affinity, of the chemical and therefore, determine its rate of vibrations in the lower octaves and with this information discover by multiplication its rate of vibrations in the higher octaves.

I have just been speaking about this magnificent chart which hangs on the wall of the laboratory and which shows all the chemical and mineral elements of the universe in their proper keys and octaves and giving so much marvelous information about each element. I want to assure our members that this is not an arbitrarily prepared chart which the Rosicrucians have made, even though the Rosicrucians were the first to take up Dr. Dalton's chemical laws and work out a periodicity table for all of the elements. But this particular chart is one that was prepared under the supervision of the United States Government's Bureau of Standards at Washington, D. C. and is the same as the one that is used by all government bureaus throughout the world. It is uniform because it is universal and it is universal because it is Cosmically correct and not a speculative, theoretical thing.

Members coming to the Convention this summer and those who visit Headquarters throughout the year have an opportunity of seeing this laboratory and these charts and many other interesting things that help to prove the correctness of the statements made in our monographs.

From Our Foreign Branches

I think that as a matter of record and so that something may be said in the Forum Magazine about it, I should bring before all of you today the copies I have here of the various publications issued by the foreign jurisdictions. Unfortunately some of these are in languages that are difficult for any of us to read and I cannot recommend them to our members generally for they would be of little value, but here for instance, are some excellent copies of books and magazines published by our international organization in

China and Russia. One copy is a reproduction of our monthly magazine and you will note that it is all in the Russian language and nicely illustrated. Here is a copy of a booklet dealing with the work of the Cathedral of the Soul with their own schedule of contact periods and other matters and it is all in Russian and beautifully illustrated. Here are other magazines published in other languages and they are very impressive.

I would like to call your attention also to these large publications issued by the Clairv-AMORC organization of Switzerland and Czechoslovakia under the direction of our greatly beloved Soror Adrian Santi (the wife of Jans Kubelik, the eminent violinist). Soror Santi, as you know, is the only woman master today of any jurisdiction of the Rosicrucian Order in Europe and has been a Rosicrucian for many years, even long before we ever heard of her and her unique work in Czechoslovakia and formerly in Romania. The word Clairv has a unique meaning to the people of Czechoslovakia, Romania, and part of Switzerland and while it means nothing to us it is highly significant to Rosicrucians of that district, just as other mystical or symbolical terms are significant to the Rosicrucians of different countries. This large bulletin issued by the organization under the direction of Soror Santi is alive with interesting news of the Rosicrucian activities in various parts of the world. It refers to the new headquarters of Soror Santi's jurisdiction that has been established in Lausanne, Switzerland, at the British-American Hotel where there is a permanent reception room and reading room open every day in the week for tourists of Europe who visit that important tourist center. There are other news items in regard to our international representative, Frater Roerich, the international secretary, Many Cihlar, the eminent French Rosicrucian and alchemist, Frater Jollivet-Castelot, and many others. There are articles on color and their traditional relationships to various principles of life and in this recent issue there is an article dealing with the life of Jesus the Christ, a partial dictionary of Rosicrucian and occult terms and extracts from the writings of a number of Rosicrucian officers.

We also have another publication announced in the German language and known as "Im-Zeichen des Rosenkreuzes" published by the international secretary. These foreign publications that have come to us from time to time, as also copies of books issued in the Spanish and Italian and other districts, plainly indicate how popular Rosicrucianism is becoming in various parts of the world. I trust that none of our members send to us for any copies of these, for we have only one copy of each in our library here and cannot secure back issues to send to our members

since these foreign jurisdictions are greatly limited in their printing facilities and print just enough of each of their books and magazines to supply to their own immediate membership and want to save the tremendous costs which are a very important matter in those countries where economic conditions are greatly strained at the present time.

Preparation of Our Monographs

This morning we are going to have an interesting period in discussing some of our monographs and lessons and the manner in which they are prepared. There seems to be a misunderstanding about some of our lessons on the part of some of our members, and this leads to many questions coming to us throughout the weeks and months of each year. Most of these questions reveal the fact that our members seem to think that the lessons issued by us are the same for all members, and the same from one end of the year to the other. Very often we hear persons say that they do not think it profitable to study lessons that were written hundreds of years ago, and which may not be of interest at the present time. Very often a person who is not a member of the organization will make the excuse for not joining the Rosicrucians that our lessons deal with ancient subjects and are part of an ancient system of instruction that is not modern enough to meet modern conditions. Now the truth of the matter is that truth is neither old nor young, and that a fact does not become false or weak in its usefulness simply because it was revealed and known to man thousands of years ago.

When you take one of your little children who is just about able to crawl around on the floor and get into mischief and warn him that if he sticks his fingers in the fire he will get burned, you are telling him a fact that was discovered by man many thousands of years ago, and was repeated by parents to their children so many hundreds of years ago that it is an old and worn-out truth, if we look at it from the view-point of some of the critics. You would be surprised if your little child lifted its head and said to you: "Don't tell me that the fire will burn my finger for that is an old truth, and I want nothing but modern information." The ancient philosophers and mystics discovered many great truths that they incorporated in their teachings, and those same truths are still incorporated in our teachings. There are many great truths discovered by them which were cast aside in later years by the general public because they were considered untrue, and now we have to revive them because we have found that they are true. Much ancient knowledge was suppressed and lost during the

dark ages, and the only places in which such great truths were preserved were in the secret schools, and by studying the teachings of these secret schools we keep alive many great truths that man has overlooked or forgotten, or which he has never been taught.

But our lessons as used in the Rosicrucian Order today are not precise and exact copies of the ancient manuscripts of hundreds or thousands of years ago. They are being constantly revised, constantly improved, modernized, and made more applicable to everyday modern affairs.

Our organization here in North America, for instance, has a National research committee and a national editorial committee. The members of these committees have been carefully selected, and they reside in all parts of North America, and some in foreign countries. It is their business to constantly assist in revising and modifying our lessons so as to keep them abreast with modern discoveries, modern inventions, and modern facts.

The world is moving rapidly and every hour of the day brings to light some new facts about universal laws and especially about the application of ancient and new laws. When we speak of new laws we do not mean law that has just been created by God or by nature. Every law in the universe that exists today existed and was in operation thousands of years ago, and there is no new law to be found. What we term a new law is a law that is new to us. When the law of gravitation was discovered it was not new in the sense of just being created, but it was new in the sense of just being known to the men who discovered it. The truth of the matter is that the law of gravitation was known to the ancients and finally lost to most people and preserved only in the secret schools. Then science discovered it again through one of its experimenters, and he announced it to the world as a new law. When radio was being evolved and made more perfect the scientists working in the various radio laboratories throughout the country discovered the same old laws of the universe that had always been working but which they had not known and had not used. Therefore, science speaks of the new laws of radio just as we speak of many new laws that we are adding to our teachings.

Every one of our lessons, however, and our whole course of instruction is based upon the very unique and very distinctive principles laid down by the ancient mystics and philosophers who delved deeply into nature's treasure chest. Everything that modern chemistry knows today is based upon the early experiments of the alchemists. Alchemy was, therefore, the foundation of modern chemistry. It is true that many so-called new laws of chemistry have been dis-

covered, but these new ones do not conflict with the fundamental truths that were discovered and proved by the ancient alchemists. Astrology was at one time the foundation of the study of astronomy. Many of the experiments in the ancient mystic laboratories laid the foundation for our modern science of physics.

There was a very famous experimenter in Egypt at one time known as Hero of Alexandria. This man specialized in scientific principles in a laboratory of his own, and discovered some of nature's laws which science uses today. It was this man, for instance, who discovered the law of equality of the angles of incidence and reflection. His statement of the law became what is known today as the "general principle of least action," a principle which today not only dominates geometrical optics but also dynamics. He discovered and applied over forty of the natural laws of the universe in a manner that enabled him to create and operate some of the most astounding and puzzling scientific inventions of his age, and many of which have not been duplicated for beauty and usefulness even in modern times. He invented a steam engine, a water organ that produced music through streams of water, a color organ, and many mystical contrivances. For instance, he built an altar outside of the great iron gates of a temple, and told the populace that unless a fire was kindled on the top of the altar and they knelt before it, the huge iron and bronze gates would not be opened or could not be opened. Every attempt on the part of men to open those huge gates failed until the fire on the altar was built several hundred feet in front of the gates. After many years he revealed the secret of it. He had built an air chamber underneath the altar, and the fire on top caused the air to expand and the expansion of the air caused water to flow in a tunnel underneath the ground, and to fill huge vessels that were suspended on cables in a chamber underneath the gates, and the movement of these vessels of water pulling the chains caused wheels to revolve which moved the pivots of the gates, and caused them to open. He took this bombastic and mystifying method of demonstrating his device simply in order to attract the attention of the people, and thereby teach them a lesson. He had discovered the principle of the expansion of warm air, the principle of hydraulic power, and other forms of mechanical motion. All of those principles are fundamental principles today. The truth he revealed in his demonstrations has not been changed by the passage of time, and all those who are fortunate to see the ancient documents and drawings made by Hero realize that they are looking at a lesson in truth regardless of its age. The constant changing and modification

of our lessons and monographs constitutes a tremendous cost. Our lessons today are not the same in form and presentment as those issued by us in 1927 or 1924, or in 1921, or 1916. Today we are busy in every one of our departments making the most important changes and additions to our monographs that have ever been made. Some of these changes were discussed at our National Convention in 1932, and it has taken all of the months since that Convention to put many of these changes into practice. In the meantime, our members who receive the older lessons have derived the benefit of the changes through the articles appearing in our Rosicrucian Digest, and in our Rosicrucian Forum.

Our students are not receiving instructions based upon the personal opinion of one officer, or one great leader or founder of the organization. Practically every other mystical system and mystical school in the world is the result of the personal philosophy and personal writings of some one individual authority or leader. The Rosicrucian teachings represent the collective thought, the collective discoveries, and the collective experiments of thousands of members in all parts of the world.

Every time one of our members writes us a letter and says that paragraph number so and so on page two or three of monograph eighteen of one of the degrees appears to be a little involved and not as clear as it should be, or is susceptible of a wrong interpretation, or contains one or two words that have several meanings, this letter and the monograph to which it pertains are sent to the Editorial Department, and in the file of master monographs that paragraph is rewritten and reedited so as to avoid the possibility of criticism of any future member. Occasionally a typographical error creeps into one of the monographs and puzzles a student for a few minutes until he discovers that the word is wrong, or that it is not spelled correctly, or is out of place in the sentence. These corrections are immediately made on the master monograph in the editorial department and future copies are prepared to avoid that error. Members everywhere send us newspaper clippings and magazine articles telling us of the discoveries, inventions, and experiments of scientists in various departments of human knowledge. These are carefully analyzed by our Research Department here and reference to them is added to our lessons to show our members what modern science is accomplishing to prove some of the things in our monographs. The members of our Research Committee are specialists. They are physicians, scientists, and workers in every field, and they are constantly testing our principles in connection with modern useful-

ness, and their reports and comments are used in modifying our monographs.

This explains why the Rosicrucian system of instruction today is praised by the majority of our students as being the most up-to-date, the most complete, as well as the most fascinating study that has ever been issued by a school of mystical and occult philosophy. When we see some of the lectures that are being advertised and sold by imitators of the Rosicrucian Order, and by persons who claim that they have discovered a new psychic system of knowledge, we cannot help but smile at what is going on. You know and I know from our examination right here of many of these lectures from other persons and schools that they have taken a great many things from our lessons in the way of interesting phrases and impressive headlines, and designs and symbols, and in the body of their lessons they have the most ridiculous and absurd statements that can be made. In order to make their lessons different from ours, and to make the public think that they have discovered something new, they take the actual truths out of life and twist and turn them into opposite statements, and try to impress their students with the belief that they have found something surprisingly new and important. You cannot manufacture truth and truth never grows old, and it never grows stale in its interest to the true seeker, but persons who are looking for something that is contrary to general belief or something that seems to be weird and mysterious will accept these other kinds of teachings and think they have found something worth-while.

What Would You Say

Let me ask all of the members of this Forum, and the members of our Order who read the Forum Magazine what they would say in answer to a letter from an honest, conscientious clergyman of a Christian Church who wrote and stated the following facts:

"Constantly I find myself out of sympathy and harmony with what is expected of a regular Methodist Pastor, and this I must admit, is because of my Rosicrucian background. The things I emphasize and feel so essential are the very things that mean so little in the church. I have tried to persuade myself that my task is to help lead the church to a different view, and that I should stay on within the ministry. But to be honest I am not convinced. I would not flinch at the sacrifice that I am called upon to make in the ministry, if I could actually work at the things that promote soul evolution for the people. But to make the sacrifice purely for the sake of building and maintaining an organization seems like a

mighty small cause. In fact, if the sacrifice I am called upon to make were in the interests of AMORC I could whole-heartedly make it; for I not only believe, but positively know, that the work of AMORC is doing much more for the development of man than are the churches of the present time. And knowing this it makes it impossible for me to fall into line with ecclesiastical arguments and demands. So I am beginning to feel that there is only one honest thing for me to do and that is to get out of the ministry. While in some other type of work that would provide my living, I could continue to do what good is possible through the church; and at the same time remain loyal and true to my Rosicrucian ideals."

Now this is not an unusual letter for we have received many like this each month of the past and we receive more and more of them in recent months due to the great unrest that has affected the congregations of various churches and has impressed upon clergymen the fact that the public is demanding more of the church in certain specific ways than ever before.

In fact, if this letter was an unusual one or an exceptional one I would not take your time here in the Forum today to comment upon it. We must make these Forum sessions of value to many members, and I trust that this letter and what I am going to say about it will be helpful to many hundreds of clergymen, and Sunday school teachers and workers who are active in our organization today. I think that every one of the Christian denominations and practically every one of the other religions are represented in our membership today by Pastors, clergymen, priests, rabbis, and others actively at the head of various churches.

Now what shall we say to this good Frater in answer to his problem? He says in another part of his letter that it is a matter of the greatest issue to him. He says that he began his preaching ten years ago, and he does not feel that he has failed in his past work, but now faces an ever-increasing problem in trying to meet the new and immediate demands of those who come to the church seeking for spiritual light and spiritual and mental evolution. He has been a member of our Order for over five years, and has, therefore, reached the higher degrees of study, and has had ample opportunity to know whether our organization and our teachings can benefit man or not.

I am going to tell you here precisely what I wrote to this good Frater, and you may determine whether it is what you would say to him or not:

"My Dear Frater: I have given careful consideration to your problems of ministry, and there are several points which I wish to emphasize

and have you consider seriously as a Rosicrucian. These should help you to solve your problem.

"You have been prepared for the ministry and have given ten years of your life to it, and you are still active in your service to your church and your people. This history of your life plainly shows that you were Cosmically directed toward the church. Most of your experience in life before entering the ministry was very apparently an additional form of preparation for your ministry. Few, if any, clergymen who have spent more than a year in church services have entered this great work because of a call or desire that was born wholly in their own objective consciousness. This being the case you could not do otherwise than obey the high command, and you cannot disobey that command at this time without creating Karma for yourself that will constitute a greater problem than the one you now face.

"Furthermore, the churches of our land and other lands are not failing because they are forced to submit to the changing conditions throughout the world resulting from the changing consciousness in human beings. The very fact that your conscience is stirred by the restlessness of the inner self, and you are conscious of the temporary impotency of the work you are doing, indicates that you are being inspired to comprehend the real needs of the church and to prepare yourself for them, and help the Cosmic in working out the redemption of all religions in their application of the Divine teachings to the salvation and evolution of man. Reviewing historically the situation that confronts you, we find it is identical with what moved Savonarola and many of the great and early Fathers of the church. It is what led to the development of some of the greatest preachers, teachers, and guides in the church. You stand now upon the very threshold where you are being tempted by the everpresent tempter to 'choose ye your way to light or darkness!' Your church needs you; your people and the people of the world need you; the Christ Consciousness is moving within you, stirring you to a greater comprehension of the responsibility which the church owes to the public, and it is at the same time stirring the conscience of the people into a new and evolving realization of their responsibility to the church. I cannot, therefore, advise you otherwise than to remain steadfast where you are, and to assist in the great regeneration that is taking place in mankind, and in all of man's earthly institutions and affairs, by preaching and teaching vehemently the fundamentals of your religion and opening widely the doorway to man's salvation and personal evolution. God and the Cosmic will bless you in accordance with your determination to fight the great battle, and to adhere rigidly and

firmly to the opportunities and commands which your realization makes so plain to you. You can transmute your sacrifice into blessings, and you can change the obstacles into stepping-stones, and you can become master of the situation. Upon this rock of obedience to the Cosmic call you can build the church of God to a greater and higher degree. It is your golden opportunity to assist in bringing the Kingdom of Heaven on earth. God and the Cosmic forces will give you strength to carry on if you renew your pledges of service with enthusiasm and a determination to win."

Our New Year Babies

I think we should all stop the Forum session for a few moments and have a little celebration to honor our New Year babies. You know our New Year began on Tuesday evening, March 20. The exact time was about eleven o'clock Pacific Standard Time and from that hour on I waited to see who would be the first to telegraph me that she was ready for the help we can give in cases of expectant childbirth. The stork seemed to be unusually busy the first few hours after the beginning of our New Year, for it was not very long before the telegrams began to come in during the day and during the night. Last Sunday was Easter and that seemed to be another special occasion for the stork to celebrate for he was unusually active. One interesting thing was the telegram that came around ten o'clock Saturday evening stating that the mother was ready for delivery and before I could get through concentrating and helping the mother a second telegram came that the baby was born. It must have been born during my first three minute contact with the mother which, of course, is not an unusual thing. Another telegram came about eleven o'clock that night stating that another mother was ready and soon after midnight another telegram came saying that the baby was born at 12:04. At any rate our records show that there were a number of babies born soon after March 20 and all of these are typically Rosicrucian New Year babies.

I am sure I will be excused for speaking of this department of our welfare work once more because it is something that is very close to all of us that participate in it. We know only too well the dread fear that comes into the minds and hearts of expectant mothers as the crucial time approaches. One of the most terrible features of this whole matter is the deplorable statements made by other women to expectant mothers. Invariably they tell her of the incidents of extremely uncommon cases where the mother or child has suffered unfortunate conditions. They fill

the expectant mother's mind with horrifying thoughts that cannot help transmitting themselves into fear. How few of these neighbors and friends feel that what they should do is to speak about the thousands and thousands of successful and fortunate births that are occurring daily and hourly and leave aside the uncommon and rare cases that are not what they should be. Probably only one case in a thousand calls for any special treatment or produces any unusual result and yet these few cases are talked about with great detail and emphasized unduly to the expectant mother. But those mothers who telegraph us an hour or two in advance and say in their telegram or have somebody say for them, "I believe I am ready for the help you can give," are always helped to a surprising degree. Through our process we are able to cut down the length of labor and the number of minutes of discomfort and at the same time help to make the delivery safe and successful in every medical and physical, spiritual, and social sense. This is one of the biggest features of our welfare work and I think that in the last twenty years thousands of mothers have testified to the efficiency of this system.

There are always some amusing incidents connected with the work and some few points that we wish could be otherwise, as for instance, the fact that so many telegraph us for the help they require, but forget to telegraph us any words of appreciation or any message of explanation when the event is over. We always like to know whether it was a boy or a girl and that everyone is rejoicing so that we can rejoice with them. Sometimes months pass before we receive a letter telling us about the birth. Surely we should have a telegram at the conclusion of the event if it is worthy of sending us a telegram at its beginning. And in writing to us later we hope that the parents will always give us the complete name of the child, the exact moment of birth, and other interesting details so that we can file these away in our records.

Again I want to suggest that when a daughter is born she should be christened with the first name *Colombe* if the parents so desire. This name is like a title and means generally to the world that the child is a dove, but in our organization it means that the little daughter was born to parents, one of whom is a member of the organization. Later in life the little child may use the name *Colombe*, as my own daughter has done during her sixteen years, or the name *Colombe* may be laid aside and the second name used in school or elsewhere for a while if it is found more convenient. But there is something very beneficial from the Cosmic point of view in naming the little girl by the name *Colombe* and following that name with another name as, for

instance, in my daughter's case, *Colombe Madeleine Lewis*, or in another case, *Colombe Julia Farlow*, or *Colombe Mary Watson*, or *Colombe Mabel Grace Gregory*. Some of these children may be known in school later as *Mabel*, *Mary*, or *Madeleine*, but being christened with the first name *Colombe* and it being a real part of the name will be of benefit to them in more ways than most parents will suspect. And, of course, we hope some day that most of these girls will be made real *Colombes* of the Order. Certainly when they reach adulthood that name will have great significance to them and lead them to think often of the contact that was made with them and for them at the time of their birth and the attunement with the Cosmic that resulted from it.

Smoking

Once more we have the subject of smoking brought before us from many parts of the country and this time I must speak of it very seriously. You will recall that some time ago, or at least within the past six months, I spoke here in the Forum on the subject of smoking and said then that I felt somewhat humorous about the matter and perhaps I was a little facetious in some of my remarks. I have received many letters indorsing what I said and some taking the opposite opinion.

One Soror says that I was in error in speaking of the drinking of tea as typical of a weakness and that there are many forms of weakness in which we indulge in addition to that of smoking. She claims that the drinking of tea is a necessity and not a weakness. But I wonder how many of you have ever travelled through England and witnessed the tea drinking there in the afternoons and how many of you can believe that it is an absolute necessity and not an indulgence in a weakness. I do not know whether I have said this before or not, but I will say it again. On two afternoons when I attended some of the very finest plays produced in the London Play House, such as that famous mystical play called, "The Padre," I found that between the last two acts ushers served trays with dishes and cups of tea and cookies to all the patrons who wanted tea. Most of the English born asked for the trays of tea. Before the tea could be consumed the curtain rose again and throughout the act the beautiful acting and wonderful dialogues on the stage were interrupted by the rattling of dishes, the dropping of a spoon, the sliding of the trays and many other unnecessary noises resulting from the attempt to keep the trays of dishes safely on one's lap or the passing of them down the line of each row of persons to the ushers still in the aisles. Such a thing would not be tolerated in an Am-

erican theater, except possibly at a vaudeville show or some comedy where the interruption to the speaking and music would not be serious. Do you mean to say that all of those people drinking tea at such a time were doing so out of absolute necessity?

And then again I notice that many of the English theaters open their doors to their top balcony or gallery very early in the evening or late in the afternoon for the evening performance because of the low prices and the fact that hundreds of persons stand in line all afternoon to get the best of the seats. Such lines often begin forming outside on the sidewalk at two o'clock in the afternoon and by three-thirty the line is more than a block long and entwines itself around into the side streets. Somewhere between three-thirty and four these persons insist upon having tea and they have it served to them while sitting or standing out there on the street waiting for the opening of the theater doors. Can this be considered an absolute necessity? One afternoon my wife and I went to the offices of the Globe Tourist Company in one of the newest office buildings on Flint Street. We were in a great hurry to secure tickets for our return passage across the ocean and reservations had been made in America for these tickets through the Globe office in London. It was just about tea time when we entered the place and started negotiations for the tickets and then suddenly a bell rang and every person ceased his or her activities and sat down to have tea. Even the door man at the front door came into the office and joined these people on the first floor. My wife and I had to stand there eight or ten minutes until a number of employees consumed tea and crackers and were ready to wait on us.

Now do not mistake my remarks. On the boat going over and coming back across the Atlantic and many times while in London I, too, enjoyed the tea as well as my wife. It is a refreshing, pleasant little break in the afternoon when it is convenient, and I do not blame the English people for loving the fine tea and excellent crackers they have at tea time. Their custom is probably much better than many of the customs we have in America such as eating coffee and doughnuts late at night or stopping at candy stores and getting the foolish concoctions in the way of soft drinks that are so popular in America. But the point is this: Are these indulgences weaknesses or necessities? There is only one answer and that is that they are weaknesses that give pleasure and help toward making life interesting, happy and contented. They are not actual necessities for I doubt if anyone would starve or suffer in any way if he missed his tea every

afternoon for a month or two or for a year, as long as he had a regular meal.

Now smoking is one of the human weaknesses making for pleasure or some enjoyment in life. Our human affairs are filled with expressions of weaknesses and indulgences of various kinds. Some may be harmful to ourselves and others may be harmful to others. Those which are harmful to others should be modified and regulated, for we have no right to injure others even if we are willing to injure ourselves. Those which injure ourselves should be carefully considered and discontinued if we want to make the most of our lives. There is no good reason for smoking other than that it gives the one who indulges some pleasure. Whether I might find this pleasure some other way or in some other form of indulgence is a subject which the non-smoker is not qualified to decide. Most certainly, however, not one of us has a right to decide it for the other person and that is why the Rosicrucian organization does not forbid smoking or the drinking of intoxicating liquors or any other indulgences that are not injurious to the multitude or to the community. If it is becoming a habit which is enslaving, then the smoker must beware for he is then not only injuring himself physically but is breaking down his will power and his moral fortitude. I trust that we have now covered the subject of smoking sufficiently to leave it alone for some little time.

Western Hospitality

I want to speak for a few moments regarding the attitude here in the western part of the states in regard to persons who come here to live. We have had another beautiful example of it in recent weeks and I am led to believe that the experiences so often reported to us here in the West are quite unique and not found generally in the eastern part of the country. However that may be, the fact remains that what I am about to speak of it is something that should be prevalent everywhere for there is no reason why it should be connected with the West any more than with the East or the South or the North.

It is a fact, however, that when a stranger comes to the western part of North America to live in any of its western cities there is a certain amount of hospitality shown to such new-comers as seems to astonish them. I know that very often persons do move from one city to another and slip into the new city and take up a residence there and appear to live there for a long time before any others than their nearest neighbors discover that they are new-comers in the community. In the face of these facts let me speak about what has recently happened here as typical of

reports that come to me from all parts of the West. One of our members moved into the city of San Jose by first stopping at a hotel for a few days while the wife and husband sought for a small home to rent and made some inquiries regarding a few pieces of furniture. After finding a desirable place and arranging with the owner for the monthly rental they proceeded to select some furniture and moved their baggage and proclaimed themselves as residents of the city. On the very first day that our Soror entered the new home with the keys in her hand and seated herself comfortably on a large suitcase waiting the coming of the first pieces of furniture, a woman called upon her and introduced herself as the City Hostess. This woman explained that she represented the city of San Jose and desired to make the new family feel at home and to assist them in their shopping and in their process and methods of becoming acquainted. Despite the fact that the new family was already well-acquainted with some of our members the City Hostess insisted upon carrying out her official duties.

The City Hostess then proceeded to give letters of introduction to the new-comers to various stores, shops, and places of interest. She made recommendations as to which were the nearest and most convenient or most desirable stores of general classifications, according to the needs of the family, and then gave the new-comer a card proclaiming her to be a guest of the City Hostess. When the new-comer went to do her shopping she showed her card to the store-keeper as she was instructed to do and each and everyone of the stores presented the newcomer with a gift for the home. She was much surprised when she went to order her first supply of groceries for the kitchen cupboards, for the proprietor of the grocery store cancelled the amount of the purchase and said that it was his gift in behalf of the City Hostess. The newspaper supplied the paper for the first week without cost. Theater tickets to the different theaters were furnished without cost. Flowers to decorate the home were furnished and simple devices of many kinds were given. The offer of an automobile for one week in getting around town to see the city was also included. Day after day for over a week the city conferred upon the new-comers every kind of helpfulness, advice, courtesy, and useful things for the home.

This is the sort of welcoming that makes the individual or the family feel that they have come into a part of the world where life is different. It has generally been the custom of the larger cities for the West to have a City Host or City Hostess meet tourists or visitors at the railroad depots, and if these persons are going to stay

twenty-four hours or more in the city this Host or Hostess invites the visitor to a very fine dinner at one of the best hotels and then takes them to one of the best shows in town for the evening, following this with automobile sightseeing the next day and a cancellation of the hotel bills for the first twenty-four hours with a score of gifts included. These gifts always include a large basket of carefully selected fruits representing the best products of the outlying districts, the best candies made in the city, and many other useful and never-to-be-forgotten articles. This is the sort of welcome that strangers from other parts of the world look upon as not only unique but typifying the western world spirit. All of us here have experienced some of this and know what it meant to us, but the thing we cannot understand is why it should be limited or nearly limited to the western part of this great continent. Why is it that if any of us visit New York or Boston or Plainfield, New Jersey, or Reading, Pennsylvania, or Columbus, Ohio, or anywhere else, that the city should allow us to slip into the confines unnoticed to wend our way through its busy streets and through its throngs and crowds without ever being discovered or noticed at all or made to feel the least bit welcome? Cities like individual shops kept by wide-awake shop-keepers are much alike. Where a person visits and is received cordially he is apt to return and if upon his return he finds a welcome still cordial and genuine he now makes it a permanent visiting place or place to live continually. Every shop-keeper knows—or should know—that the new customer, the new visitor to his store, is more genuinely affected by courteous service and a cordial greeting than he is by the mere reduction of prices or the glowing claims in advertising matter. The first contact is always a determining factor and there are certain cities in North America just as there are certain shops in every city that seem to have no regard for the stranger, the visitor, the new-comer. All look alike to them and the stranger feels this. He may take it as a matter of course and think little about it until the day comes when he visits a different shop or a different city and is surprised—and greatly pleased—by the extraordinary or unique conditions he finds. By this token new customers are won and kept and new citizens for a community are made.

In our hustle and bustle to look after our own affairs we too often overlook the stranger in our midst. Yet from a purely selfish point we are making a grievous error, just as we are making a grievous error from the Cosmic point of view. The most valuable asset of any city or community is its population. The most valuable asset of any shop or store is its list of patrons. Easterners

are often amused by the humorous as well as sincere signs of greeting that are seen at the entrance way to the various cities and towns in the West. There is always a large illuminated and attractive sign of welcome and another wishing the visitor well on his departure. Even when one is just driving through the city one feels that the community has appreciated the brief visitation. Business of all kinds is dependent upon the population of the community and the cordiality of the service rendered.

It will be well, therefore, for all of us to keep these points in mind and see that we express a welcome and a sincere appreciation to the newcomer whether as a citizen of a community or the owner or employee of a business. The visitor of today may be a permanent resident tomorrow and bring additional wealth, joy, happiness, and cooperation into the community. The traditional purchaser in a store tomorrow may become a life-long patron in the near future. There are many motorists in the West who drive out of their way and off the highways to get their gasoline when making long trips simply because they have found certain gasoline service stations or certain stores that give courteous treatment along with the merchandise they sell. It is service plus something else that makes the human heart warm and glow with appreciation and this is one of the best sales' arguments that an individual or a community can ever use.

If your city or town does not have a City Hostess you should investigate the matter and find out why, and if you as a citizen and as a representative of trade and industry have not learned the lesson of expressing a genuine welcome to each and every customer that comes in contact with you, you have failed to learn the first lesson in the psychology of salesmanship.

Jealousy and Love

Our good Frater, Dr. Thomson of Nevada, enters the Forum this afternoon with a request that we comment on the emotion of jealousy or the passion of jealousy, as he calls it, and reveal its relation to the various fundamental human tendencies and emotional activities. He says, rightly, that the general belief is that jealousy is in some way related to love and that jealousy is born out of love. He feels, however, that jealousy is something that is directly the opposite to love. What interests him mostly is the fact that he has observed in his professional career that many forms of ill health were attributal to long or intense expressions of jealousy or the maintenance of a jealous attitude.

Now before we speak on the ill-effects of jealousy or how jealousy in the heart and mind of

an individual can produce illness, let us analyze jealousy itself as an emotion or passion. First of all, we realize that it is not something that we can attribute exclusively to human beings for jealousy, like love, will be found among various species of animals and in some animals jealousy becomes a very treacherous thing or leads to the most treacherous of actions, breaking down all of the highly developed attributes in the animal which it has acquired through years of training at the hands of animal experts. In fact, animal trainers have told me that they have little fear of the most ferocious of animals so long as jealousy is never born in their hearts or minds and that once the emotion of jealousy is awakened all of the fine development of the higher qualities of the animal are annihilated and the animal returns in all of its mental activity and emotional expression to the most primitive state of its forbears. There seems to be something of a destructive, explosive, uncontrollable, poisonous nature in the emotion of jealousy that knows no law, that listens to no reason, and will not be restrained even when the effects are self-destructive. It is, therefore, one of the most powerful of all of the destructive emotions possessed by animals who have the ability to do any form of reasoning or thinking. Jealousy is born out of desire and, therefore, is accompanied by or dependent upon some degree of analytical reasoning, but the reason is always erroneous for it is based upon a false premise and is obsessional in its effect.

The desire out of which jealousy is born is the desire to possess. It is a strange fact that the highest emotion known to man and to animal alike is that of love and that the greatest good done by man is done through the impulses of love, and yet love itself can create expressions of two very opposite passions, namely the passion to give and to share what one loves, and the passion to own, possess and control that which one loves. The one passion is wholly unselfish, finding its pleasure and happiness in the joy and happiness of others. The other is purely selfish, even to the degree of being miserly and seeking no happiness or pleasure out of the desire but being willing to see others suffer and even to bring suffering upon oneself in order to satisfy the desire to possess.

We see in these facts that one form of love is purely harmonious with Cosmic law. Undoubtedly the highest and most sublime emotion of the divine consciousness of God is that of love. His love for men, His love for all things created by Him, has resulted in the establishment of laws and the action and reaction of these laws in a beneficial and bountiful manner whereby continuous blessings and benedictions are bestowed upon man. It is through that God's unbounded love

that we have life and all of the rich heritage that is ours throughout the universe. There is not the least restriction upon the dominating action of love throughout the universe. When this divine emotion reflects itself in the heart and mind of man it makes him unselfish, sympathetic, and joyful, for he too finds the greatest happiness in life through loving and sharing that love and by encouraging in others the desire to love and to share love. In the material affairs of life this action manifests itself in the very broadly human tendency to want to have others love what we love and enjoy that which brings us happiness and creates love in our hearts. Most of the beautiful things created by man have been conceived and produced under the impulse of love and because of man's desire to share with others that which he loves that others may also love the same things.

Jealousy, on the other hand, is just a reversal of all of this. It is born of a selfish desire to possess and to keep to oneself that which is loved or enjoyed or valued. The fire of jealousy is fanned into greater heat by the very thought that the thing which is loved is likely to be shared by or enjoyed by others. Therefore, jealousy is not a part of love or the true opposite to the emotion of love. Hatred is the opposite of love, but even hatred will not have the reaction upon the individual physically and mentally that is sure to result from the harboring of jealousy in the human breast.

A person who is affected by the emotion of jealousy is constantly throwing the entire psychic and physical system of the human body out of harmony with Cosmic rhythm. This alone would be sufficient to produce ill health. But the continuation of this emotion leads to many forms of mental reactions and these reactions tend to break down the mental stability and integrity of the objective mind and brain functioning so that in addition to the effect upon the purely physical standard of the body the mind is also weakened in its integrity and resistance. To be jealous and to hold within the human breast the emotion of jealousy and allow it to express itself in any form (which it inevitably does) is sure to start the process of destruction in the physical and mental body of man. It is an insult to the object desire and to the love that is supposed to be the foundation of the jealousy. When jealousy begins to manifest itself in destructive ways outwardly as, for instance, attempting to destroy the object that is loved in order to remove any further expression of jealousy, the mind begins to weaken in its rationalism and in its ability to comprehend things in their true light and from this moment on the jealous person is "possessed of evil spirits" and is in truth controlled and

dominated by one of the darkest forces of the world of evil. Real love is gracious and kind, bountiful, generous, and ever seeking to be harmonious with the universal love of God. It seeks not to possess the object of its love nor to limit it and restrict it in being loved and enjoyed by others, but finds happiness and peace in the knowledge that all enjoy that which is worthy of being loved.

Undoubtedly there is some degree of sincerity back of every expression of jealousy. It is most certainly true in those human relations in which love and jealousy are generally involved. When a man loves a woman deeply enough to have the emotion truly classified as love there can be no jealousy, for love is kind and harmonious and always unselfish. If the man seeks to own and control, possess and dominate the object of his love and becomes jealous because he cannot hold unto himself exclusively the object of his love, he is transmuting the goodness of his love into the evil of his selfish desires. Any attempt to restrict love by dominating it and limiting it will be sure to destroy it, for love is extensive and ever-increasing. But it must be unselfish to remain free of the destructive elements. The same is true of a woman's love for man. These great emotions operating within the human body are always of two classifications; those which are harmonious with and a part of the Cosmic laws and principles and those which are contrary to them and are of the worldly kingdom. Until man rises above the one and attains glorification in the other, he cannot be truly happy and approach a spiritual kingdom.

Bringing the Dead to Life

A great many of our Forum members wish us to make some comments on the recent experiments of the scientist who has restored life to a dog that had been "dead." We have not followed this experiment as closely as we will in the future because first experiments along any line of this general nature are not as replete with interesting facts as are the later experiments. Our investigation of this particular case, however, shows that the scientist has attempted to use certain principles in reviving life in a dog that had been "dead" but a few moments. Such experiments as these are not new to Rosicrucians although the experiments have never been given great publicity. Throughout our monographs you will find reference to the principles which this scientist has used for we have stated in our lectures that in cases where life has been suspended in a living body through an accident or some fundamental cause which has made the heart suddenly stop its functioning life might be im-

mediately restored again by having the heart begin its activity and the lungs forced into the action of breathing, providing all of this was done before the temperature in the body began to lower and the blood began to coagulate or lose its warmth and ability to flow.

Many questions are involved in the consideration of this matter and we may as well discuss a few of them here and now in order to anticipate what some of our members may write to us if the scientist continues his experiments as he claims he will. He says that his next experiments will be with the body of a dog that has been "dead" for ten minutes or more. Just how long the blood can be maintained in its normal condition in a so-called lifeless body is a serious matter for experimentation in itself. Certainly the body will have to be kept warm and certain precautions will have to be taken to prevent the stagnation or thickening of the blood in the heart, arteries, and veins. Now the question is, how "dead" is a dog, or any other living animal, in whose body the life has been temporarily suspended through clinical action? In other words, we want to know first of all whether the dog is really "dead" or whether there has been merely a temporary suspension of DISCERNIBLE animation. We know that the highly developed mystics of the Orient and especially some of the Masters of Tibet have been able to suspend APPARENT animation in their bodies for many hours and days and to all casual appearances in the examinations the body would seem to be lifeless. But there is a vast difference between a body that is actually lifeless and a body in which all discernible and apparent animation is suspended. We can find many historical records relating to persons who have been buried alive, so to speak, because the life in their bodies seemed to be absent and they were buried or entombed in the belief of being "dead," but automatically revived or came back to life in a normal, natural way without any artificial aid. Many of these Oriental mystics have allowed themselves to be put in caskets deep in the ground or elsewhere for a week or more and were then brought back to normal conditions of breathing and living through the application of natural laws. Science has not yet determined what constitutes the borderline between lifelessness and actual death, as it is commonly understood.

Suspended Animation

Not long ago we had a very learned article in *The Rosicrucian Digest* written by the very famous Dr. James Ward, dealing with this subject of suspended animation. Our good Frater, now in the spiritual kingdom, was one of the very few

living adepts of the Oriental methods and one of the very few graduates of the real secret schools of India where the art of suspended animation is taught. If any of our members have not read that article in the August 1931 issue of *The Rosicrucian Digest* it would pay them to read it. (Only a few copies of this issue are on hand and may be secured through the Rosicrucian Supply Bureau. Other copies may be read at the public libraries or at the reading rooms of our lodges and branches; or through the courtesy of some member.)

In all cases of suspended animation it must be understood that the word "animation" means the movement of the normal or natural functioning of the organs and parts of the body except those few psychic functionings which actually maintain the thread of life or spark of life and the Cosmic connection with life. In other words, in cases of suspended animation the silver thread of vitality that connects the soul in the body with the universal soul and thus maintains the soul in the body is not broken as in complete transition or so-called death. If suspended animation actually meant complete "death" the term "suspended animation" would not be used. When suspended animation is perfect in the human body the body still continues to breathe, the blood continues to move and the heart continues to beat and certain other physical functions are performed, but in a very, very lowered degree so that it is almost impossible to determine by any of the ordinary tests whether the heart is beating and the blood is flowing or whether any of the organs are functioning. But we must remember that so long as the psychic body is still within the physical body the psychic organs will function perfectly and maintain life even though the physical organs are hardly active or apparently suspended in all of their activity.

On the other hand, a body that is "dead" in the usual sense has absolutely no activity of any kind, either in the psychic part of its body or in the physical, and all consciousness is absent and the silver thread is broken. The ultimate transition really means a change of consciousness from the physical body to the spiritual kingdom.

Animal Souls

Anticipating the question that may be asked, we will say very definitely that animals do have souls of a primitive form of evolution. The consciousness, intelligence, and other psychic faculties possessed by animals—often of a very marked degree in the psychic sense—constitute definite evidence of the existence of a primitive form of soul in the bodies of all animals. It is this quality that distinguishes the bodies of animals from the

living bodies of the vegetable kingdom. Therefore, it is questionable whether the dog that was proclaimed as "dead" by the scientist was actually in the state which the scientist has announced for it is more than likely that the consciousness and soul had not left the body of the dog during the few moments that existed between the moment of "death" and the moment of revived animation. If this interval is extended over a longer period it is very likely that the soul and consciousness of the dog will leave the body and the silver thread will be broken and nothing that any human body is able to do will guarantee a return of consciousness to the body. All will depend upon whether "death" has actually occurred or the body of the dog is in a state of suspended animation. It is for this reason that we are more interested in the future experiments of this man with his dog than we are in these preliminary experiments which actually prove very little except to show that suspended animation can be induced in the body of a dog and revived again.

I would advise all of our members to follow this matter as it appears in the newspaper reports with keen interest but with careful and conservative judgment. Do not allow yourself to be led into a very free discussion of the matter, quoting everything that the newspapers say without realizing that you may be in error for even the scientist who is conducting these experiments may not know all of the principles involved and the newspaper reports of his experiments may not be accurate in those minute details that are far more significant than the many broadly-worded statements used by him in explaining his experiments to the non-comprehending writers of newspaper reports.

The Egyptian Curse

Frater Williams of Kansas is one of many who has sent us a newspaper clipping of the article recently published in many newspapers pertaining to a statement by an eminent scientist in New York discrediting the belief in the Egyptian claims to have put a curse upon King Tut's tomb. Many of those who sent the clipping to us say that what this scientist says is a contradiction of what we have said in some of our publications about the Egyptian curse.

Of course, the scientist's story is contradictory. He says that the idea of such a curse is all nonsense and claims that statistics show that there is no foundation for the belief in it.

Now I say that when you begin to use statistics to prove some metaphysical principles or spiritual things you are mixing your elements very badly. Statistics can lead you astray very easily because in the first place they are always used in connection with some premise or as-

sumption that may or may not be true—as, for instance, this scientist's claim that statistics show that of the five attending the opening of the tomb only one is dead and of the twenty-two who were present at the opening of the inner chamber only six are known to be dead and that of the ten who examined the mummy, none are known to be dead and that the man who actually discovered the steps leading to the tomb is still alive. Now I could add to these figures very greatly and say that of the 320 little black Sudan natives and Egyptian boys who carried the baskets of dirt away from the tomb during the process of excavating it, none are dead, and I could say that of the 200 natives who stood around and looked on and who did a little work, very few if any have died. And I could also say that of the thousands and thousands of persons who examined relics taken from the tomb none have died, and I might say that of the many thousands who have gone down into the tomb, including myself, have not died. But all of these figures prove nothing. If you are going to deal with figures and statistics something like this should be said: That of all the tombs opened and explored in Egypt, none but King Tut's tomb resulted in so many mysterious deaths; that all of the men connected with the King Tut expedition and who went into it for commercial purposes have died and that all of those who were connected with it, but had no commercial plans in regard to the expedition, did not die. Now these are figures that might be stated with some degree of accuracy and throw a different light upon the matter.

As I have stated before, I am a member of the Egypt Exploration Society and so are a number of AMORC members. We have contributed sums of money to the expeditions and have directed and maintained some of these expeditions. But none of us went into the matter for commercial purposes. We did not make plans to organize an expedition, sell shares of stock in the expedition and guarantee to take things out of the tomb which could be sold to pay back the money invested in the shares of stock. Such a commercial scheme in connection with the entering of a tomb would bring upon its originators the curse of the ancient Egyptians. Those, on the other hand, who went into such an expedition, like those who went into Amenhotep's tomb with the Egypt Exploration Society with myself and others did so with the utmost reverence and with no idea of taking anything from the tomb to be sold or any idea of making a single penny out of the entire transaction. Therefore, it may not be strange that not one person connected with the explorations into Amenhotep's beautiful tomb and temple ever died of a mysterious illness.

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No. I



"His mind must be dull and sluggish in the extreme, and incapable of being incited to anything else, who, in seeing all the beautiful objects of the sensible world, all this symmetry and great arrangements of things, and the form apparent in the stars, though so remote, is not from this view mentally agitated, and does not venerate them as admirable productions of still more admirable causes."

Plotinus—Neo-Platonist

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Greetings!



BELoved FRATRES AND SORORES:

This issue of the Forum Magazine is going to press during that period of the century when we are celebrating our quarter century anniversary of activity under the present authority held by the Emperor of the Order.

After all, anniversaries are like milestones which mark the progress along any path. We measure time and space by them, but we also measure advancement and progress toward attainment. The passing of time in its illusionary effects serves no other purpose than to give us definite points in our evolution at which we may pause for a moment and in retrospection look back over what we have accomplished, and in introspection discern the still greater things that lie before us to master and attain.

Some of these milestones are more significant than others because they divide the cycle of evolution and progress into segments that are related to the universal scheme of things. A century composed of one hundred years, appears to be a merely arbitrary division of time invented by man, and like most other inventions, of little Cosmic significance. But there does seem to be some relationship between a cycle of one hundred years and a cycle of Cosmic activity, and if we view the advancing civilization of man and review the historical occurrences of the past and tabulate them in chronological form, we will find that a period of one hundred years has some relationship with the cyclic changes of Cosmic forces. Each century of our old and present calendar reveals outstanding events that are as definitely symbolized by Cosmic conditions as are the greater cycles of time, such as the Aquarian Age, and the other preceding ages which divide universal evolution into its hours and months of manifestations.

This quarter century anniversary of AMORC is proving itself not to be merely another and the 25th year of Western World cycle of Rosicrucian activity, but a real definite period of Cosmic change and evolution in our organization. As weeks and months have led us in our progress toward this 25th anniversary momentous things have occurred within and without our organization, each having its direct bearing upon the unfolding status in which the Order would find itself this very summer of 1934. All of the processes of evolution are not constructive from the point of view of human conception and human understanding for in our blindness

and incapability of properly relating one fact to another and one condition to another, we have called the one phase of the movement of the wheels of evolution destructive, while we consider the other half turn of the wheel as constructive. This is erroneous from the Cosmic point of view, and from a universal consideration of all worldly activities. The dropping of the leaf from the tree in the fall and its disintegration into more minute parts is not a phase of destruction, but is essentially one of reconstruction as the budding of the leaf in the springtime. We must, therefore, as students of all universal Cosmic laws, look upon the tests and trials of life as part of the reconstructive processes preliminary to the more positive development of evolution in each thing and each event of our human affairs. Thus the Order itself as a reflection of the human equation and as a part of the human system of organized life on earth has its periods of construction, reconstruction, so-called destruction, and rebirth.

At this very momentous period when we may rightly rejoice in the accomplishments of the past and direct a larger monument than the other milestones in the first quarter of the century, we as an organization and a group of individuals associated together because of our similar desires and wishes, find ourselves struggling with the human need to attune ourselves with all of the factors and all of the principles at work in both phases of activity—the constructive and the reconstructive, or destructive. Within our organization even the disruptive activities are part of the constructive campaign, and through the experiences with our trials and tribulations, we learn to strengthen our organization in its physical and spiritual nature. All through the ages the Order has had its physical body attacked by the physical forces of darkness working undoubtedly through some Cosmic law that manifests a principle we find in the physical laws of the universe to the effect that when any positive force meets resistance its strength is increased to overcome the resistance, and the increased strength continues thereafter through the impulse acquired by it.

It is not a part of good philosophy or psychology to say that since all trials and tribulations will unquestionably result in good, that therefore, they should be negated, ignored, and given no consideration. Resistance must be overcome in order that strength may be acquired in the

contest. We must learn through battling against the floods of destruction in order that we may survive, and through surviving become the most fit. This is the fundamental law of evolution. The Rosicrucian Order has survived all of the attempts on the part of the disruptive forces to end its magnanimous activities, and has increased in strength and power and Cosmic patronage each successive year. It will do so again and again. And therefore, we look upon the present cries of a series of disturbing conditions as part of the reconstruction that is necessary especially at this definite period known as our quarter century anniversary.

Through the loyalty and continued devotion of our members, and through the loving cooperation of all who are admirers of justice and the integrity of such organizations as ours, we will continue to grow and advance and serve our members better and bring about the ultimate results for which we are striving in each cycle of our existence.

Let us all unite, therefore, in rejoicing at this propitious period of our existence, and while taking up arms to defend our organization against any unexpected or unwarranted forces of destruction, and while defending ourselves against that which seeks to destroy the good and just, and our faith and our hope, let us remember that right will prevail as it always has, and as it always will do.

Fraternally,

H. SPENCER LEWIS

God of Our Hearts

Many of our members have written to us from time to time asking why the Rosicrucian rituals and other sacred or symbolical manuscripts contained the interesting phrase, "God of our Hearts". Many have noticed that the consistent way in which this phrase is used would indicate that the Rosicrucians have some special reason for using it and that it has some special significance. Our rituals and our terminology in identifying phrases do not exclude such terms as God of the Universe, the Creator of all Beings, Jehovah, the Father of all Creatures, and similar terms to be found in many of the religions of the world. Rosicrucians realize that it is difficult to express in mere words any adequate interpretation of the concept they have of God, and since the concept on the part of each individual is distinctly a personal matter, and should be individualistic in accordance with the spiritual experiences in life, it is quite logical that there should be a number of phrases or terms which are crude tools with which to engrave upon the mind of another the conception that each one of us has of God. But

the term "God of our Hearts" is not so much a definition of God, as it is a definition of our conception of God. Rosicrucians realize that the only real way and the only mystical way in which God can be known is through the spiritual emotions, religious experiences, and the undefinable sensations that we associate with the heart as sublime or divine emotions. Therefore, to each one of us the only God that we do know and can comprehend is that God which manifests itself in the consciousness of our heart, or in our inner emotions. The heart has always been associated with the emotions, and while there is very little physiological reason for this it is typical of primitive symbology, and such symbology is quite universal in ancient and modern times. When Rosicrucians, therefore, refer to the "God of our Hearts" they mean that God which they comprehend Divinely, intuitively, spiritually, psychically, or otherwise, within themselves, and from those distinctively inner experiences which are quite separate and apart from worldly experiences or the sensations produced by worldly material things. The *God of My Heart* is the God which I know, and which I have enthroned in my heart's sanctum; and the *God of Your Heart* is the God which you have enthroned in a similar manner. Whether your God and my God are identical interpretations or identical comprehensions, neither one of us can ever know, for we are face to face with the problem of using words to convey our thoughts and words are always limiting and restrictive, rather than inclusive and fully expressive. And since each one of us can only pray to the God we know and comprehend, we can only address our sincere and honest petitions to the "God of our Hearts".

Now all of these remarks are made more interesting by a letter I have just received from a man who has for many years shown a keen interest in the history and analytical study of the mystical literature of the Rosicrucians, and who in the past has contributed many wonderful articles to our former publications. He is not only a man of great academic learning, a master of several languages including French and Latin, but a man occupying a very important position in the literary field in America, and a very devout Roman Catholic.

In this letter he reveals to us some interesting facts regarding our discussion of God. He says:

"Among the pious exercises of devotion in honour of the Sacred Heart of Jesus, Saint Margaret Mary Alacoque, virgin, (1647-1690) recommended "The Little Office".

"In 1691, Father Croiset, S. J., published an edition of this Little Office, which was slightly modified and completed by Father de Galliffet, S. J., in 1727.

"On December 12, 1901, Pope Leo XIII approved the Office for private use (he had previously approved it for public use on February 26, 1901) and enriched it with 200 days' Indulgence.

"At Matins, Laudes, Prime, Tierce, Sext, None, Vespers and Compline the following verse occurs:

*Paratum cor meum, Deus cordis mei,
ut faciam voluntatem tuam.*

(Here is my translation)

God of my heart, my heart is ready to
do Your will.

Your lectures excepted, this is the only place I have met with the expression 'God of my heart'.

"It is at least 243 years old and is probably older; since Beringer, S. J., in his famous work on 'Indulgences', states that the Office in honour of the Sacred Heart was in existence prior to the Croiset version and in fact there were several formulae. This is not surprising at all since St. Mechtilde (1285) and St. Gertrude (1256-1334) were greatly devoted to the Sacred Heart and from the 12th century on continuously to our time the texts have multiplied and the originals still exist in France, Belgium, Germany and Switzerland.

"The Feast of the Sacred Heart was on June 8th, this year.

"The Sacred Heart is *materially* the Heart of flesh of Jesus Christ, the Second Person of the Holy Trinity; and *formally* is the immense love of which this Heart of God is the symbol. 'Abide in my love', said Jesus. (See St. John's gospel; ch. 15.) The Secret of the Mass on October 17th asks our Lord to 'grant that our hearts may burn with that same divine fire which went forth from the Heart of thy Son (Jesus) and kindled Blessed Margaret Mary with its flames.' Said Jesus to her: 'Behold the Heart that has loved men so much!'

"I enclose a picture of the Sacred Heart which I like. You may keep it.

"While I am at this sort of thing, may I point out that Catholic priests must make their thanksgiving after Mass and among the official prayers are the following verses which you will recognize:

Non nobis, Domine, non nobis.

Sed nomini tuo da gloriam.

Not unto us, O Lord, not unto us.

But unto thy name give the glory.

"This custom is centuries old and these verses are recited, with others, after the Benedicite, omnia opera Domini Domino (Daniel, chap 3, 57, 88 and 56) and the Laudate Dominum (Psalm 150). This Thanksgiving is in all Catholic missals, all languages, and the English version is very old—approximately 1000 years older than the time of Henry VIII (I guess) and is still used in all

English-speaking countries, today, I am certain. You will find the 'Non nobis' in Psalm 113. Note the 'unto' instead of the 'to' in modern English versions."

In explanation of the statements made in the foregoing letter I would like to call the attention of our Forum members and readers to the following points:

You will note that he shows that the phrase "God of my Heart" is a very old and sacred phrase used many centuries ago. Whether the Rosicrucians derived their use of this term from Roman Catholic ritualism or from the ritualism of any church, or from ancient temple ceremonies from which the Roman Catholic also derived the phrase, is something that we will not attempt to decide at the present time. You will notice that our Frater states that in all of his researches he has not found this phrase used anywhere outside the Roman Catholic exercises referred to in our monographs. So far as our lessons are concerned I found the phrases used quite frequently and quite significantly in the oldest of our rituals preserved in the archives of Germany, France, and other Latin countries. As far back as I could trace the phrase had been used in many centuries and I am inclined to believe that the Roman Catholic ritual used this phrase back in the early Christian centuries. It is interesting to note that many of our critics who are associated with so-called Rosicrucian publications and who have attempted to claim in the past that their little publishing concerns were the only true representatives in North America of the Rosicrucian movement, have pointed at some of the phrases used by AMORC in its ritual and in its literature as being different from anything they used, and therefore probably not Rosicrucian, and that we were unwarranted in the use we made of such phrases, and we have been accused of having invented these phrases and these unique and significant terms within recent years, or especially that we have invented them since 1916 in order to make a unique combination of phrases in our fabricated rituals and teachings. The truth of the matter is that there are a score or more significant phrases to be found in our ritualism and in our mystical formulas and exercises which of course these publishing concerns have never learned since they are not members of our organization and do not have access to our secret teachings, rituals, and formulas. Members in the higher grades of our Order, however, are gradually becoming quite familiar with these distinct phrases which prove highly significant and important through the results that are produced by their use. All of these unique phrases and terms are landmarks in the true Rosicrucian literature, and not one of them is more significantly used as a landmark and phrase of identification than the

term "God of our Hearts", or "God of my Heart".

That many of our Rosicrucian phrases should be similar to those used in the mystical formulas and ritualism of the Roman Catholic Church is not a strange thing when viewed in the light of the fact that all of the early Christian ritualism was arranged by human beings well versed in all ancient and modern rituals at the time that these things were put into the Latin form of expression, and many of the mystical phrases used by the Roman Catholics as well as ourselves were derived from the mystical ceremonies used in oriental or foreign lands prior to and during the Christian period.

It will be noted in this letter from our good Frater that he also refers to the chant wherein are found the words "*non nobis, Domine, non nobis, etc.*"—His reference to this chant is due to the fact that one of the oldest Rosicrucian chants also in the Latin language is as follows:

*Ad Rosam per Crucem; ad Crucem
per Rosam
In caevis gemmatus resurgam
Non Nobis, Non Nobis, Domine
Sed nominis tui gloriae solae*

Translated into English this means:

Attaining the Rose through the Cross
Attaining the Cross through the Rose
In this way, adorned, I shall be resurrected.
Not for us, not for us, Oh! Lord,
But for the sole glory of Thy name.

This chant and many other Rosicrucian anthems are going to be issued very shortly in the new book of Rosicrucian music and songs and offered to all of our members. At the Convention in San Jose this past July the great choir of Rosicrucians especially trained in singing their anthems for our high ceremonies and conventions, sang in beautiful harmony this Latin chant, and we took special pains to have all the members and delegates become familiar with it because we want to have our members adopt this Latin chant in preference to any English chant which they have been using. The music of this chant is particularly adaptable to impressive mystical pronunciation with the Latin vowel sounds, and the music when published will give every member the simple and easy explanation of these Latin vowels.

But our good Frater points out the fact that in our chant and in the Roman Catholic chant the same ideas are expressed, and almost the same words used in part. This is just another indication of how many of the ancient ritualistic expressions were derived from the same source. Reference is made in his letter to the fact that the words *Non Nobis* will be found in Psalm 113. This would look, therefore, as though the Rosi-

crucian chant had been taken from the Christian Bible, or the Old Testament Psalms instead of being derived from ancient sources, but we want to call the attention to our members to the very important fact that these ancient Psalms gathered together by the early Hebrew ecclesiastical and religious writers were taken from the mystical writings, chants, and psalms of the ancient mystery schools and passed on from one generation to another by word of mouth before even being reduced into written form. As proof of this we can point to the fact that the 104th Psalm is identical and almost word for word like the Psalm of adoration composed by Amenhotep IV, Pharaoh of Egypt and chief of the mystery schools in Egypt in the 12th Century B. C. Copies of that Psalm will be found in the books by Professor Breasted, the eminent Egyptologist and in the explanation manuscripts by Petrie and other eminent Egyptologists, who give the precise translation of Amenhotep's Psalm as found on the walls of his temples and elsewhere. These ancient psalms and especially the one to which we are referring are used in our Rosicrucian ritualism as part of the initiation ceremony in the temples, and all eminent authors give credit to Amenhotep as the original author and creator of the words and phrases expressed in that 104th Psalm of the Old Testament.

Therefore, we see that many of the phrases, terms, and points of ritualism to be found in the Rosicrucian teachings have come down to us from the ancient mystery schools while in some of the ritualism of the religions and churches similar extracts have been taken from the ancient mystery schools. In this manner we find a similarity between Rosicrucian ritualism and the old established ritualism of the early churches. Certainly all of this makes an interesting study for those who are more than casually analytical in their uses of our terminology and mystical phrases.

Keeping the Faith at "Death"

It is said that we always prove and demonstrate in our last conscious moments and by our manner of approach to the border line of transition, just what we actually believe and feel in regard to worldly and spiritual matters. Psychologists, psychoanalysts, criminologists, judges of the court and students of human nature, claim that no matter how hypocritical, false, or insincere we may be through our life that as we come face to face with so-called death we cast off and lay aside all of our multi-colored or one-colored cloak and bare our human breasts and minds to the world and reveal ourselves for what we really are. For this reason, ever since the most primitive times the so-called death-bed statements have been accepted as gospel truth and revelations, ad-

missions, or confessions made at such a time are generally conceded even among the most wilfully deceitful people as being reliable and trustworthy. Men and women who have assumed a false position or attitude or cloaked themselves with false pretensions throughout life have generally cast these aside as the crucial hour approached and revealed themselves in their true nature.

Anyone who has stood at the side of persons who are consciously approaching the hour of transition knows how they lay aside their worldly hatreds, enmities, biases and prejudices and frankly and freely express their true thoughts and demonstrate whatever faith they may have in worldly and spiritual things. It is inconceivable to think that an individual will approach this great hour with full consciousness and at the same time deliberately deceive those around him or claim to have faith in that which has been a hypocrisy and insincere pretention.

All of these foregoing thoughts come to my mind as I read the details of the recent passing of two of our Illustrious Frateres who approached transition in complete consciousness and to the very last moment voiced and demonstrated their profound and undying faith in Rosicrucianism and their noble allegiance and devotion to our organization.

The first instance was the case of our Illustrious Frater and Grand Councilor, the Rev. Dr. Francis Brunner, who knew for days that the last hour was approaching and who for the last few minutes before the great change came prepared for what he knew was inevitable. Surrounded by several Rosicrucians who had devoted themselves to his immediate attention, he made arrangements for the transfer of his important activities as a Grand Councilor of AMORC and as a high initiate and the Hierophant of the Ancient Mystery Rites in America. He dictated letters of instruction and was in the very act of writing another letter of advice and recommendation to the Emperor of AMORC when the great signal sounded and he was ready to stand before the portal of the highest temple.

Frater Brunner was trained ecclesiastically and theologically in a monastic brotherhood and was ordained a Roman Catholic Priest and served the people so well that he was recommended for a higher position. Then he became interested in our teachings and in the ancient mystery teachings and he decided to devote his life to the wider priesthood of universal Cosmic religion. He was a man of profound erudition and recognized as a man of great learning in the sciences, arts, languages, history, and philosophies. All who met him on several occasions at our Conventions in San Jose will recall the brilliant manner in which he discussed and argued our principles and the friendly way in which he greeted and

aided all those who sought his advice. It will be recalled that one of the large Episcopal Churches of this valley invited him to conduct its Sunday services during one of our Convention weeks while a large number of our members attended the service in a body. He had united with and tried to cooperate with many other organizations before coming into AMORC, but for a score of years had found in our organization those revelations, those principles, and those opportunities to serve and instruct which brought joy to his heart and joy and power to the hearts and minds of many thousands. In his own city of Minneapolis, he was well beloved by thousands and was known for his brilliant mind and charitable heart. In reporting his transition and the incidents which followed, written by one of the professors of the College of Science of the University of Minnesota, who is a Rosicrucian and who was a close friend of Frater Brunner, we read these interesting statements:

"His funeral was conducted by the Rosicrucians using the Rosicrucian funeral service which was revised and rewritten by Dr. Brunner himself some years ago. He also had a Masonic funeral service and the display of flowers was quite marvelous for he had a large number of friends and admirers in his home city. Passages were read at the committal service from the book *Unto Thee I Grant* and from the book by Thomas A'Kempis on the *Imitation of Christ*. The influences present were of a very sublime nature and none of us attending will ever forget the lasting impression with its truly sacred and divine atmosphere. As a personal tribute to the unselfish soul of him we called Dr. Brunner, I should like to say that it was his selfless, sincere, and upright character and personality that aroused my interest in the AMORC. I met him a little over two years ago, after I had searched for real sincerity in both exoteric and esoteric groups for over twenty years. When he learned of the private and individual study I had made all my life in esoteric matters he seemed to be very happy and we both felt toward each other as though we had known each other a long, long time. It is due to his interest in my progress and that of many others in the Twin Cities that we learned to love him and appreciate his untiring efforts in behalf of the Order. He was interested primarily in the general welfare of the Order, and many of us learned a lifelong lesson from him in that regard. And, according to Cosmic law, what else should he even now be thinking of but the realization of the eternal ideals that constitute the very nature and essence of our Order. He has kept the faith eternally, and Profound Peace be unto his soul."

Here was a great man with a great mind and great soul who realized for days and especially

for the last golden minutes of his earthly existence that in a few hours the very funeral service of the Rosicrucians which he had revised and elaborated in accordance with his own researches in Rosicrucian records would be used at the ceremony of closing his earthly existence as a Rosicrucian and as a human being. To the very last minute and to the last word spoken by him there was naught but the most profound, sincere and kind regard and respect for our organization. There was not a time in all of these past years that Dr. Brunner would not have gladly laid down his life or sacrificed his earthly existence to protect or defend the Order. He had made it his business to be present at one of the trials held in this city of San Jose when the malicious schemes of our conspiring enemies were being investigated and he had in his possession and has transferred to us a mass of documentary evidence in support of the integrity and spiritual authority as well as worldly authenticity of our organization's activities. He was dearly beloved by the official staff here at San Jose because of his continuous contributions to our magazine and other matter under various pen names so as to avoid any semblance of an exaggerated personality. Surely this man kept the faith up to the very last moment as have so many our members in the last few years and in the years of long ago and in each instance it is the keeping of this faith and such sincerity that has added to the Cosmic power directed toward our members who are still with us on this earthly plane.

And then there is the other beautiful example set by another of our Grand Councilors, illustrious Frater Wallace Gordon, recently elected Grand Master of the Grand Lodge of Canada in Vancouver. A man of extremely kind and gentle nature, deep in the esoteric knowledge of the most profound Cosmic laws and a well-known business man of his city and long associated with many charitable and educational activities, he and his good wife, a member of the Order, journeyed with us on our trip to Egypt and received not only the highest initiation in the Temple of Luxor but was honored along with other Grand Lodge officers and high adepts of the Order in special ceremonies in various cities where the Rosicrucians of those places held special receptions for the exclusive recognition of the highest officers. He and his wife and other officers of the Canadian lodge returned to North America highly elated and pleased with the greater opportunities to serve which had been presented to them through their initiations and official receptions and instructions in foreign lands.

On Sunday evening, May 20, Frater Gordon conducted a special ceremony in the Grand Lodge in Vancouver with a special message and lecture for all of the Rosicrucians of that district. Even

those who left the moment that he spoke the last words and who did not know of what immediately followed were deeply and profoundly impressed by the beauty, the eloquence, the sincerity of his message. Careful as he always was in what he said and did, he prepared a draft of his lecture and read from it at different moments during the evening. For this reason we have in concrete, definite form the last paragraph among others of his speech that evening. This is what he said in concluding his great message:

"When you leave this Temple hold in minds the constructive thoughts of peace, love and forgiveness. Do not lose faith in your church, and do not lose faith in the churches of your land. Constructive thoughts such as these beget action; and actions bring results. This is my last message to you and so I say to you may peace, love, and forgiveness be with you always."

None of us know now why this last paragraph was so prophetic as well as so true. He remained standing on the rostrum in the East of the great temple while members filed out of the temple in proper form and then being alone with a few officers stepped down and forward into the sanctum three steps. His first act was to shake hands with Frater Chapman of the Lodge, thanking him for his lovely solo and remarking on how beautiful and symbolical it was. Strangely enough the title of that solo was *Eternity*. After having expressed his appreciation for the song, he stated to Frater Chapman that he felt distressed and desired to have his brother, the Deputy Grand Master of Canada, Merritt Gordon, come to his side. Another high initiate standing near by offered his assistance, because during the last paragraph of the Frater's address this Brother had noticed the formation on the chest of Frater Wallace Gordon of the psychic-symbol of a great sword in beautiful psychic illumination and upon the sword three red triangles from which were dripping the red emblems of blood. He knew that this meant a great experience and change in the life of the Master and he was ready to render the necessary help and service.

The weakness that was rapidly overcoming the Master caused those around him to place him flat upon the floor in the very center of the sanctum and here, within seven minutes, the transition occurred. But before unconsciousness came at the last moments, this wonderful soul expressed the desire that the Rosy Cross be placed upon his official robe right over his heart. He then asked his Brother Merritt to kiss him farewell and with a benediction for all upon his lips he closed his eyes, taking one deep breath and exhaling it as the soul passed from his body into the great temple of the Cosmic realm.

Can anything more beautiful than this be representative of an undying faith and of a sin-

cere devotion to one's convictions and one's mission in life?

Do not these two beautiful symbolical incidents prove that in the lives of great men and women there are matters that are more sacred and more important than all of the earthly things which tempt men and women and hold them enslaved?

Can such incidents as these be associated with any scheme that is not as worthy and as truly sincere as anything that has ever been devised by the mind of man to cooperate with Cosmic principles? Could either of these men have been pretenders in their lives and yet at the last moment hold fast to their false pretensions, knowing that they are about to step across the Great Divide and stand face to face with God and the Cosmic hosts? If there was any degree of insincerity in their associations with AMORC, if they had any lack of faith in the ideals and principles of the organization, would they have carried on in heart and mind as each of them did during the very last moments of conscious existence?

I do not think we will ever have in the history of our organization any more beautiful example of living earthly devotion to our principles than we find in the lives of these two men, and certainly we shall never have in the passing of any of our members any more beautiful examples of the keeping of the faith and the revelation of profound sincerity that can be born only of the knowledge of justice and truth.

Both of these Frates looked forward to attending the Convention in San Jose in July of this year, but instead of coming in their earthly form and earthly consciousness, the ashes of their bodies will be brought here to be deposited around the beautiful lawns and fountain erected to the memory of our beloved Grand Master, Charles Dana Dean, whose transition occurred last July at the close of our Convention. Their ashes will probably be planted beneath rose bushes and through the dissolution of the earthly elements once composing their bodies they will vitalize and keep vigorous and in living manifestation the beautiful blossoms of our symbolical rose while their souls and minds will ever function from the Cosmic plane to continue the work that occupied their consciousness more than anything on this earth and to which they were so devoted.

Both incidents also bring close to our minds the thought of how prepared we should be in worthiness and in the strength of our faith to meet the last great moment and to meet it with a cheerful understanding and a true appreciation of what transition really means. For neither of these Frates had any fear of what was about to come. Even those closest to them, their own blood relatives frankly say that they would not ask either one to stay, for as the great moment

approached they realized that the Frates were so devoted to this great work that they looked forward with happy anticipation to the time when they might the more efficiently and more wonderfully carry on the great work of the Great Hierarchy of the Cosmic hosts.

Are You Ready?

The suddenness with which transition comes at times always makes us think of our readiness for the Great Initiation or the "Great Experience," as our good Frater Elbert Hubbard called it just prior to his unexpected transition in the Atlantic Ocean.

To think that at the present moment we are alive on earth and active and anticipating the experiences of the next hour and the next day and then suddenly to come face to face with the new open portal that leads through chambers unknown, is something that should make each of us feel that each hour of the day should be an hour of preparation. Certainly our observations in life should teach us that not one of us can be sure that what we are reading today, the page that we are now holding in our hands, the letters we are about to write, the things we are planning to do, may be the last things we will read, write, or do in this earthly existence. Our membership throughout North America is so large that it is safe to say that at this very moment, while I am talking to the Forum, there is some member of our Order who is face to face with transition and that before these words of mine will grow cold in your memory or their vibrations leave the space of this room that member will have passed beyond this existence to the spiritual kingdom of the future.

It is not my intention to preach a sermon at this moment, but, after all, it is true that not one of us knows who is next in turn. If each of us can face the last moments without regret and with a feeling that we have done our best and thought our best, we shall leave consciousness happy and better prepared for the future and thus lay a foundation for that Karma which each of us desires.

The Reverend Doctor Swinburne Clymer!

During the past year we have received in this Forum more requests for information about one individual than we have ever received about any other individual at any time in the past. Not all of the inquiries were complimentary in their phrasing and not any of them were intended to be a compliment to the individual inquired about. For this reason we have tried to avoid answering the questions and even at this moment we are going to try to maintain our attitude of in-

difference and try to avoid the temptation of saying all that human nature urges us to say.

But, when one individual in any walk of life and in any position constitutes himself a public prosecutor and a militant defender of the people, while widely criticizing and tearing down the reputation and character of other individuals and organizations, there are sure to be thousands of thinking persons who will want to know something of the background and history of the self-appointed arbiter of things good and bad. Many of the questions sent to us not only by our members but newspaper editors, writers, research workers and persons in prominent official positions, continued this thought: Who come here? Who is this person that ventures to wrap himself in a cloak of purity, honesty, great goodness, and divine majesty with the sword of destruction in one hand and a huge shield of defense in the other?

Not only for many months recently, but for several years, this individual residing in the suburbs of a small city in Pennsylvania has flooded the country through the United States mails with pamphlet after pamphlet and booklet after booklet, written and printed by himself in his little printing shop, proclaiming the intense goodness of his little group of organizations fostered in the farm house which constitutes his membership headquarters, and at the same time maliciously and falsely attacking the AMORC and its officers even to the extent of denying that the AMORC has any right to an existence and certainly no honest purpose in attempting to exist.

So bitter and unnecessarily villifying have been his statements and so unethical the qualifying adjectives which he has used, and so selfish appear to be the purpose back of his statements, along with an apparent lack of realization on his part of the many and important contradictions he constantly makes, that thinking men and women have continually ignored his unwanted and unsolicited pieces of literature containing no constructive thoughts but a continuous destructive diatribe. Hundreds have advised him that they did not want his literature delivered to their homes. Many other hundreds have returned his pamphlets to him with comments written on the margins of the pages calling attention to his misstatements and errors of fact. To all it was inconceivable that any individual claiming to head a group of constructive mystical bodies, even though they were almost ethereal in their existence, could hope to attract or gain one new follower through the publication and dissemination of such literature. Certainly, an individual who could devote so much time and money to the preparation of so many books and pamphlets of a destructive nature each year could not have

physical time for the working out of constructive, inspiring, and uplifting lessons or discourses.

As time has passed hundreds wrote to us that it was only fitting that some part of the beam of the searching light be turned upon the self-appointed investigator of AMORC's activities in order to determine how pure the light might be and how unbiased and unprejudiced it might be in its searching qualities and ability to approach the finer things and better things of life.

Many great men in the past who have been bitterly criticized in their political or business activities or even in social affairs have said they felt complimented by the personal character and background of their critics. It does make some difference when one is criticized or censured by a great person whose motives are high and whose character qualifies him to be a competent judge.

In answer to this question, therefore, as to who is the Rev. Dr. R. Swinburne Clymer of Pennsylvania, the proud and boastful author of these many pamphlets, booklets, and circulars, we wish to say that while we have received in the past years many letters and reports from persons intimately associated with him and formerly trying to follow his methods and practices, and we have filed these letters, reports, photographs and documents in our files for our own information, much of the matter contained in these reports recently came into public light once again through an official hearing and investigation made of the Rev. Dr. Clymer's claims before the Secretary of State of the Commonwealth of Pennsylvania in Harrisburg.

I am not going to take your time and the time of this Forum session reviewing the claims that were being investigated and the many statements that were made by those persons present in denial of Clymer's claims, but I want to call your attention to one feature of the hearing that is a matter of record in the official stenographic proceedings of that case. It was the introduction into the records of the *American Medical Association's Journal* for the purpose of casting light upon Rev. Dr. Clymer's variegated past history. It was the issue for the week of December 15, 1923. It contained in its department of "Propaganda For Reform," on Page 2050 and succeeding pages, an expose of the fraudulent, questionable, unethical, or undesirable practices, business methods, or personal activities of various claimants to medical knowledge and medical titles who have been arrested either by the State authorities or by Federal authorities, or who have been found guilty of the misuse of the mails, or of other acts. In this department there appears among other articles dealing with other personalities, a carefully investigated and carefully outlined history of the activities of the Rev. Dr. R. Swinburne Clymer for the years 1904 to 1923. The facts

contained in that article duplicated practically every fact that had been reported to us through various sources in the past years, and rather than take the time to read it I will recommend that those of this assembly who wish to do so go to any large public library or to the libraries of the various branches of the American Medical Association and take from their files a copy of *The Journal of the American Medical Association* for December 15, 1923, and turn to the department in the magazine beginning on Page 2050. I recommend this troublesome process of investigation only to those who are interested deeply enough in the history of the Rev. Dr. Clymer to believe that they will benefit themselves and understand better his various recent booklets and pamphlets by being better acquainted with the individual who acknowledges himself to be the author of them.

When the newspapers of Harrisburg published an article referring to some of the facts revealed at the hearing before the Secretary of the Commonwealth many turned to this magazine to read the historical outline of the man's past career, and I do not believe that any of these will feel inclined to write to us asking for more information about him, and certainly here at our Convention this summer the matter will be properly discussed by those who have read the above magazine and those who have from time to time been in contact with the individual and who can add to the facts those which they have gathered from personal experience.

I trust that in this way, without taking a considerable amount of valuable time and valuable space in our records of this Forum, we will have answered all present and future questions regarding the individual who has assumed for so long the position of a competent and qualified judge of our activities individually and collectively.

If our members find it helpful in the work of clarifying the befogged issues to know more about the Rev. Dr. Clymer's activities to destroy the good work and reputation of various organizations other than the imaginary one he claims to control throughout the world, we will present to our members more detailed facts at some later date.

(As this matter was being prepared for printing, we have received word that the Commonwealth of Pennsylvania, through its Secretary, has denied to the Rev. Dr. Clymer any form of registration for his so-called "Rosicrucian" order, brotherhood, fraternity, etc. This speaks for itself, very eloquently.—*Editor.*)

Stigmatism

A number of our Forum members have been quite insistent lately that we spend some time

discussing the numerous cases in Europe that are reported as typical examples of religious stigmatism. Once before we have commented on these so-called miracles and I do not know why our members should think that we must devote so much time to these cases. I have pushed these letters aside from week to week thinking that in a few months our members would lose interest in this extraordinary matter and we would pass the whole subject without using valuable time and space but it seems that the matter is growing of greater interest and that we must touch upon the subject again.

I hope that all of our members who are interested in this matter and who have written to me about it have also seen the recent news items published in many American papers to the effect that one of the publicized cases of stigmatism has turned out to be a professional fraud. Of course, this does not mean that all cases are fraudulent or that none of the cases is worthy of their consideration, but it does go to show that the testimonials of witnesses in such matters are not as reliable as they should be. I am not going to mention the name and address of the case that has been proved a fraud because we are not going to give more publicity to such things, but the case was one in which a young woman had blood issuing from her forehead, her hands, and other parts of her body. Not only did learned and discriminating religious men, priests and members of the church watch and observe the case for many months, but even so-called scientists and people of scientific training made their observations and all indorsed the case as one of genuine stigmatism. It was only through some clever work that the fraud was discovered and finally acknowledged.

The case previously discussed by us which was that of a young woman who has recently been canonized by the Roman Catholic Church, may be completely free of fraud and yet it may not be precisely what it is believed to be. Certainly we who are at this great distance have no right to pass any opinions and less reason to attempt to explain the unusual phenomena if it is what it claims to be. If those who are living close to these cases and have examined cases of stigmatism have been deceived and misled, how can we hope to make a more correct examination or analysis of the matter and pass any opinion upon it.

Of course, some of our members write and say that presuming that each of the cases is genuine or that any one is genuine, what is the scientific, Cosmic, spiritual, or mystical explanation. All we can say is that if it is a miraculous affair, unusual, unprecedented, or unique demonstration of some physical or Cosmic law, we cannot explain it because each case of this kind would be distinctly different and would be such an exception

to all of our knowledge regarding nature's laws that without closely studying each case and becoming absolutely familiar with the laws involved no explanation is possible. On the other hand, those members who have written and said that they do not believe this thing can be true because it appears to be contrary to all of nature's laws are taking the wrong attitude, for unless we know all of nature's laws we cannot tell what is contrary to law and what is in conformity with Cosmic laws and all of the laws in nature and who would dare to say that he could act as a judge in deciding such a matter. After all, all of the so-called miracles may not be miracles at all but natural phenomena, and in accordance with laws regarding which we know nothing and which we, therefore, think do not exist. In other words, so-called miracles may be an unusual demonstration of a very natural law and not a miracle at all. I hope, therefore, the questions pertaining to stigmatism will discontinue now and that we will not be asked to devote any more of our time to a consideration of these cases.

Important Questions Answered

Our Forum has a large representation this morning, and I am glad to see that so many members from all parts of the country are here with their questions and comments. For quite a while each of you has been discussing various things that have appeared in the lessons and magazine articles and Forum reports, and now I am ready to take up some of your questions and answer them in accordance with the Rosicrucian viewpoint.

An Interesting Book

Frater Garrison calls our attention to the fact that there is a very interesting book which he has found very helpful, and he has heard from a number of others regarding it. I have not read the book myself, but from what is said of it, I am sure that those of our members who can secure a copy will be glad to read it. It is called, "A Primer of Higher Space," and it is by Claude Bragdon. It may be interesting to our members to know that Mr. Bragdon is a celebrated architect and artist, but he also has deep mystical inclinations and has written quite some matter along mystical lines and has been associated with other writers in the preparation of other mystical books. I believe this book can be secured through any bookstore or found in the public libraries.

Communism

I find here quite a few inquires relating to the subject of Communism. All of these members

comment on the fact that there seems to be a very rapid spread and development of this form of propaganda throughout the United States, but the truth of the matter is that it is becoming quite popular, and altogether too insistent throughout many countries of the world, and especially among civilized nations.

A great many of those who have written to us about it ask us to explain just what communism represents, and why we take an official stand against it. Most members state in their inquiries that they are glad that the AMORC organization keeps free of all political affiliations and political propaganda, and insists upon its members honoring and respecting the flag of the country in which they live, but they would like to know in what sense communism is really contrary to the established and proper laws of the land.

Now it is not my intention to enter into any discussion of communism in its generally accepted terminology and form, for I know so little about its real purposes that I cannot appoint myself as an authority. I do know a few things, however, regarding communism which are very definite. Most of the propaganda carried on in the interests of communism is either deliberately veiled or so worded as to be very greatly misleading. It seems to me that any fair and worthy movement would not need to use either of these methods to help carry on its growth and development. Then again, it is so common to find the leaders or advocates of communism who are the most insistent propagandists connected with so many affairs that are destructive and disdainful to a sincere and honest citizen. Many fires, bombings, explosions, strikes, and movements of discontent, appear to have and actually do have communistic leaders and communistic propaganda connected with them. It may be just an unfortunate chain of circumstances, but nevertheless it occurs so frequently that the sane and rational citizen begins to suspect that there is some undercover connection between communism and strikes, revolts, bombings, fires, and other forms of violent protest.

The manner in which the propaganda of communism is being introduced into public schools, or in places where large numbers of inexperienced citizens gather together would indicate that the movement is seeking to lead the unsuspecting and the inexperienced. This does not appear to be just the right thing for any movement that is noble and worthy. But as Rosicrucians our greatest objection to communism lies in the fact that its plans generally as they are worked out call for radical means and revolutionary methods of bringing about so-called desirable changes. Their progress is a destructive one rather than a constructive one.

Rosicrucians should feel, and do feel, that the greatest amount of good for all concerned can always be accomplished through constructive, co-operative, noble, peaceful activities. It is not true that any great good for civilization has ever been accomplished through wars, and it is not true that destruction must precede construction. A certain amount of reconstruction may accompany construction methods, and this may entail a certain amount of tearing down and change, but unless there is an equal degree of constructive activity and a definite plan that is essentially constructive accompanying any activity, it is not what the true patriot and the real citizen of the country would indorse.

Each of the modern civilized countries has provided definite ways and means for the alteration of its laws which seem incompatible or undesirable. It does not behoove, therefore, any citizen to take the law into his own hands or to plan a campaign of destruction intended to antagonize the government or break down the nation's integrity. Whatever differences there are between capital and labor, and whatever errors there may be in government regulations or even in the form of government, are things for sane, sensible men and women to adjust in a peaceful and tolerant manner. This requires time and it means that evolutionary changes will have to take place rather than revolutionary ones, if they are to become permanent. Furthermore, we do not like to find the ideals that are held forth by the communists in their beautifully painted word pictures, supported by radical, fanatical minds that hardly grasp the significance of the idealism set forth, but see in communism the opportunity to express their wrath and individual hatred and enmity toward government, law, and order.

Rosicrucians believe that next to loyalty and devotion to God comes the loyalty and devotion toward the flag and system of law and order of the countries in which they live. Unless our country can have our utmost respect it can not be of value to us, and men and women are justified in gradually changing from time to time the conditions of their country and modifying their rules and regulations, but this cannot be accomplished in an acceptable manner by those who use destructive methods, and are highly supercritical at all times and in all circumstances. Officially, AMORC does not approve of communism for all of the above reasons and others. We have never allowed the bolshevik type of mind to enter our ranks, and we will not accept an application for membership from any individual who cannot sign the oath and pledge to honor and respect the flag of the country in which he lives, and we cannot accept or keep within our ranks any individual who is engaged

in any hobby, practice or form of propaganda that attacks and attempts to destroy and break down the system of law and order in the modern courts of the world. I hope this statement on my part answers the question of the Frater from Los Angeles, and the ones from other cities who claim that the growth of communism in their cities is becoming so rapid as to be alarming. Steer clear of it and take no part in it, for under the cloak of innocent expression of personal opinion there often is a hotbed of disloyalty and destructive activity.

Our Research Council

Quite a few members have asked whether we have closed the files against any more admissions to our National Research Council. I wish to say in this regard that because of the creation of the new Science Building of the Rose-Croix University here, we have been reorganizing our National Research Council and soon certificates will be sent to those who have been on this council for a number of years, and this will identify each person who receives them as a member of the National Research Council of the Rose-Croix University and of the entire Order.

This council is composed of men and women who are highly trained and highly developed specialists in various lines of research, study, investigation, and work. It includes men who are experts in the building and use of x-ray instruments, specialized electrical devices for valuable laboratory work. It includes men who are researchers and investigators in the fields of artificial metals, the artificial coloring and growth of plants and other living matter. It includes men and women who have devoted their lives to a specialized study and practice of various arts and sciences such as that of analyzing rare germs, analyzing metal, liquids, the building of scientific instruments, the measurement of sounds and colors, the treatment of rare diseases, the improvement of surgical methods, the study of the composition of matter, and a thousand and one other subjects.

If you are a specialist in any particular field and have a special knowledge in any of the sciences to which you are devoting your time either as a hobby or profession, and wish to be a member of this National Research Council, or you know of any member who so desires, application for membership to the Council should be sent to the Secretary of the Emperor, stating fully the special qualifications and experience possessed by the individual.

These members of the National Research Council constantly send us written comments and reports on discoveries they make that can be added to our monographs or announced in our

magazines or tested and tried in our university laboratories. They are valuable contributors to the world-wide research work being carried on by the Rosicrucians. Probably no other metaphysical or mystical organization in the world has had so much help and cooperation from scientific people as has AMORC. It helps to make our organization more efficient, more helpful to its members, and up to the minute in all of its instructions and in all of its application of the teachings and principles.

Special Monographs

The foregoing reminds me that recently I prepared a special pronunciamiento to go to all of our members in the form of a special monograph. This is typical of the special instructions that we will send from time to time to our members as a result of the activities of our Research Departments or will appear in the *Rosicrucian Digest* as a special article.

Such new knowledge or important knowledge is welcomed by our members, and they gladly sacrifice the usual weekly lesson which they were to receive and accept this special monograph or pronunciamiento in its place. It is our intention to issue this new knowledge as rapidly as our Research Departments can contribute the knowledge and we can test it and find it to be true. Such special lessons should be carefully preserved by all of the members, and valued as the most important new knowledge that is possible of being secured through any organization.

Incidentally, our members should realize that there are no other metaphysical, mystical and scientific fraternities like the AMORC anywhere in the Western World that are attempting to keep the members so well informed and well advised in all matters that relate to human welfare and human activities. Our lessons are being constantly revised and improved, and many additions made in each of the degrees of study. This is far different from the maintenance of certain textbooks or forms of lessons that were prepared fifteen or twenty or more years ago, and are still being issued in the same form and with the same unrevised information. It will be noted that nothing of the new matter discovered or reported by the Research Council or which appears in any of the scientific journals of the day contradicts or upsets the Rosicrucian postulations but rather confirms them and makes what was claimed as doubtful by scientific minds a few years ago appear to be fully verified and worthy of consideration and application.

Our University

And speaking of our Rose-Croix University we wish to say that the comments that all of you

have been making recently after your tour through the new building certainly prove that we were justified in the ideas we held regarding the building of the new science structure.

This new building is certainly a marvel of completeness and of efficiency in every modern sense. The special lecture hall in the form of an amphitheater with sixty seats and desks where students can sit and write and take notes while lecturers demonstrate to them by scientific sound pictures on the screen the marvels of the microscope and other facts of the higher laws that work, along with the magnificent chemical laboratory with its many work benches and equipment, and a physical laboratory for the testing of other laws, and the many other workshops and workrooms, afford ample opportunity for all of our officers and higher members who are specializing in certain tests of the mystical Cosmic laws to prove all of the teachings and postulations contained in our monographs and lectures.

The large dark room in which the marvels of a beam of sunlight or a brilliant spot of artificial light will be used to analyze colors and the effect of colors along with their vibrations and relationship to other manifestations of spiritual and earthly forces, will undoubtedly become a very popular room with specialized workers. Here, too, is another proof of the fact that the AMORC is not a mere school of theories and of personal opinions, but an actual institution of laboratory research and test, and of scientific training and investigation. How many of the so-called occult or mystical schools in the Western World maintain any kind of a laboratory equipment, and how many of them can point to the fact that the unique and strange laws of the Cosmic will be tested and demonstrated by them in a scientific manner before being told to their students? All of this makes the AMORC in North America today a unique institution and you should be proud of the fact that you are a member of a society or movement that is associated with a university and institution of real research and real investigation.

The Memorial and Fountain

One of the questions is in regard to the memorial that was planned at the close of the 1933 Convention. It was suggested then in the light of the fact that our beloved Grand Master, Charles Dana Dean, might pass through transition before the summer was over, that some memorial to his greatness and goodness should be permanently made a part of Rosicrucian Park.

The large fountain of spraying, illuminated, living water that forms the center decoration in the large plaza in front of the new science building of Rosicrucian Park is the memorial to

Charles Dana Dean. It is a magnificent thing, suggestive of eternal life and of life-giving qualities and powers. In the daytime when the sun illuminates its many sprays and sparkling waters it is an inspiring sight, and in the night when its waters are illuminated with all of the colors of the rainbow it suggests the many spiritual creations found through the manifestation of Cosmic laws. I am sure that all of our members will appreciate this beautiful memorial which becomes a useful thing for those who are seeking recreation and a period of inspiring rest between their studies while at our Headquarters, and a constant reminder of the living waters which are ours to enjoy in so many ways.

Rosicrucian Park

And may I take this opportunity to say to those of you here who have expressed your pleasure and your admiration, that not only have we acquired more property in recent months adjoining our building here at Rosicrucian Park, but we hope to acquire even more acreage as we find it possible and convenient to cultivate it and lay it out in beautiful lawns.

Because of the peculiar climate and unusual soil of this part of California, it is possible to grow everything here that grows practically in every part of the world, and you have seen bushes, flowers, and plants, and even trees that have been sent to us from the far north and the far south, and from the East and from practically every land in the world. Even those things which grow in Greenland, or in the cold climates, grow equally well alongside of those which have come to us from the tropical countries, and you have noticed with what unusual fullness and healthiness these things are growing. One of our great problems is to constantly trim the bushes and trees to keep them from growing too high and hiding the buildings or obscuring the general views through Rosicrucian Park, and we have some little plants with rare flowers that have never been seen before in this part of the world. Our lawns are well-kept because our gardeners and our members give much time to them in an attempt to make Rosicrucian Park one of the beautiful, inspiring sights in California. Our registry book in the museum shows that we have visitors every month from all parts of the world, and many hundreds of them, and they delight in wandering about the park resting in the Egyptian Shrine or in the shadows of other buildings and studying the unique architecture, painted designs, and many other interesting exhibits. The new science building with its large plaza and great fountain in the foreground represents the tenth unit of construction work that has been carried on in Rosicrucian Park since the Spring of 1928.

Visitors

And this brings me to a question that some of you have asked before you came here to see us and which we find often in our correspondence. Visitors are most certainly welcomed here at Rosicrucian Park regardless of whether they are members or not, and every member is cordially invited to come to visit not only the park but every office and officer, and every department of our activities. There are certain hours when these buildings are closed, of course. Throughout the year the executive offices and working departments close at one o'clock on Saturday unless there is some special holiday or other anticipated event of the coming week that necessitates operations here on Saturday afternoon. While the offices are closed all day Sunday, the museum is always open from ten o'clock until four o'clock in the afternoon, and visitors are taken through the buildings by special hostesses. On Monday night the museum is also open to visitors and on Tuesday night there is a general convocation in the Supreme Temple for all members of all degrees when the Grand Master and the highest officers conduct experiments and give a special lecture. Members are always urged to attend these Tuesday night meetings while they are visiting in this State or this locality, but it is impossible to see the Emperor or Supreme Secretary, or even the Grand Master any hour of the day or every hour of the day and night, as some members are inclined to think without pausing to reason a little. The officers must have a brief period on Saturday afternoon or Sunday for a little recreation and a little outdoor exercise, and there are evenings in the week when these officers are absolutely secluded and cloistered in their sanctums carrying on their higher work and unavailable to visitors or members. But during the daytime the visitors and members are always given a cordial welcome and members especially are escorted through the entire group of buildings and allowed to see all of the departments at work, and are sure to meet some of the officers, and if they are a little patient and wait a while until certain conferences or lecture periods are over they will have an opportunity of shaking hands with the higher officers and having a few minute's talk with them.

An Ancient City

One of our members has called our attention to the fact that at Wickliffe, Kentucky, situated at the confluence of the Mississippi and Ohio rivers has been discovered an ancient city long buried, but now partially uncovered by a staff of archaeologists working under the direction of Dr.

Walter B. Jones, of the Alabama Museum of Natural History.

This cite right where two important rivers join and where at one time the rivers were very wide and important, and where the cite was especially appropriate, was ideal for the location of an ancient city. Apparently on a lofty bluff many feet above the water unknown and forgotten people erected buildings and monuments and carried on a great activity. The time of this city was so far back in prehistorical days that the origin of these structures is beyond our present knowledge. Indian traditions claim that the Indians found the ruins and that the city was not built by them. One of the highest structures built by these ancient people was a temple. Visitors to the cite are permitted to see many wonderful things, and it is expected that during the summer of 1934 further excavations will be made. Members who live near this cite should go to visit this district, and we understand that the U. S. highways No. 51, 60, and 62 are the most convenient.

The whole Ohio Valley has always represented a district of great antiquity, and it is undoubtedly true that in that fertile valley many hundreds or thousands of years ago an ancient race lived and carried on its evolving form of services. Just where these people came from has never been determined, but nearly all investigators agree that they were descendants of either the Atlanteans or Lemurians.

Ancient Peoples

Some of our members have recently inquired whether we have any idea as to how many races of ancient peoples there really were, and where they came from, and where they went to. Now there is no way of answering such a question without merely speculating. In the first place, we do not know definitely where the origin of man as the highest type of the animal kingdom began. Many cities have been selected in past centuries as the possible location of the alleged Garden of Eden, but even the Scriptural accounts of the Garden of Eden and of the first habitations of man on earth are indefinite, and puzzling inasmuch as we find in those writings a reference to a Land of Nod in addition to the Garden of Eden. Whether the beginning of man was with one human form from which others were made or descended, or whether human forms began in various parts of the world from which various tribes descended, or not, cannot be definitely stated by us or anyone that we know of. Nor is there any evidence that the origin of man began uniformly in various parts of the world, or in just one place. As for the time when man as a specie first appeared, nothing but specula-

tion, supported by a few clues, can answer such a question. Speaking of North America, we know that there were tribes of people occupying this continent or parts of it long before the American Indians became a part of it. To say therefore, that the American Indians were the original inhabitants of North America, is incorrect. The Indian traditions clearly indicate that when the Indians did settle in various parts of this country, even in the most wild and primitive places, they eventually found evidence of a long-forgotten civilization which had built cities and had carried on great work.

It has been said by a great many scientific investigators that the American Indians came to this continent by way of Siberia and that some of them if not all of them, are descendants of the the lost tribe of Israel. Others claim that they may be descendants of Lemuria who first went to the Island of the Pacific before coming to North America. But as to how many races of man there have been, and where they have been, we cannot give any definite information.

Interesting Comments

And now I would like to stop in the progress of answering questions for a few minutes and make some comment that I think will be of interest to all of our members. First, I want to speak of the very beautiful mural artwork that has been done by some of our members connected with the Seattle Chapter. Some of these murals, symbolical of the development of civilization and especially the progress of mysticism and its influence on mankind, are magnificent paintings, and make the chapter room of our branch in Seattle, Washington, a wonderful place to visit and meditate. If you live anywhere near the Seattle Chapter (you will find the address of this chapter in the directories of branches in the rear pages of the Rosicrucian Digest) you should visit the reading room of the chapter some day or evening and ask to see these magnificent murals. It is such artwork as this throughout all the ages contributed to the Rosicrucian temples and secret structures that has preserved so much of the ancient symbolism, has carried on the ideals of its ancient principles in symbolical form. We, here at Headquarters, are just as happy to have this work donated to our chapters as to have it donated to any of our buildings here, and we hope that there will be more of this inspired work given to the organization throughout the country as the years pass by.

Foreign Publications

Again we want to comment on the fine work that is being done by our foreign branches in

various lands. From the national Headquarters in Lausanne, Switzerland, comes their monthly publication in French and German containing many interesting articles, and showing very great care in the selection and preparation of matter of special interest to the Rosicrucians of their district, and at the same time quoting from our magazine and our literature occasionally, and commenting on our North American activities.

And from China comes a publication in the Russian language representing the official Rosicrucian activities of the far eastern section of our Order. This, too, is a very finely printed and illustrated magazine that is of the most value to those in China who can read both Chinese and the Russian languages. From time to time other jurisdictions send us their publications, and we are glad to see that there is an increase of Rosicrucian literature throughout the world.

Foreign Restrictions

But we are sorry to say that throughout the world generally the restriction against fraternal organizations or secret societies is being too rapidly increased. Throughout Germany, at the present time, nothing bearing the word or symbols of the Rosicrucian Order can pass through the mails or pass through popular circulation. All of our official literature to officers or members in Germany must be in plain envelopes, and be carefully worded in order to reach their proper destination, and we cannot receive from them all of their valuable manuscripts and papers that we have been receiving in the past. This condition in Germany will probably clear up in another year, for the officials of the German government have admitted that there is nothing in the work of the Rosicrucian Order to warrant its suppression. But at the present time the rulings against all secret societies include the Rosicrucians.

The situation is somewhat better in Austria, for Rosicrucian activities can be carried on there in a limited sense, and the mail is still uncensored. We hope that this condition will remain for some time to come. Throughout France some limitations are being proposed and some enforced; which necessitates the avoidance of all publicity in regard to Rosicrucian activities, as well as the activities of other secret mystical or social societies. In Italy there is no restriction against Rosicrucian activities so long as they remain what they have been in the past. All secret societies and others are carefully scrutinized, and any which deal with political or religious matters or enter into the controversies of these two fields are either suppressed or severely censured.

In Belgium, where the conditions have always been free and liberal, there is a growing tendency on the part of the communists or radicals

and others to suppress all of the various fraternal and secret societies that have been meeting. This condition has not affected Holland up to the present time, or a few other parts of Europe. In Egypt conditions are fairly good, but extreme caution is used to prevent too much publicity about the activities in order to prevent any special ruling being made.

The increasing propaganda for dictatorship throughout Europe is something that will have its reaction on all fraternal orders in the near future, and from reading the reports of other fraternal societies in foreign lands it appears that many of them are having far more difficulty in carrying on their work than the Rosicrucians have had. Of course, in Switzerland the conditions have always been very favorable, and that is one country where the government has a real understanding of what it means to maintain a land of peace and plenty.

Visits To Foreign Lands

Speaking of Egypt reminds me of a letter I received some time ago from Cairo from Soror Bodman, who dropped in to see us some months ago while stopping in San Francisco on her world cruise. She said she was on her way to Japan and China, and would go through the Far East toward Suez, and then would visit Egypt. We gave her a letter of introduction to the Rosicrucian Headquarters in Cairo, and on April 12 last she wrote this letter:

"You will see by this letter that I am stopping at one of the large hotels in Cairo. It is very difficult to record one's impressions of Cairo for they change so rapidly moment by moment as one goes about the new part and the old part of the city and its environs.

"I called at the Rosicrucian Inquiry Office of the headquarters here and found that that very morning they had received a letter from you verifying my membership and stating that I would call. Because of this letter I was taken into the Rosicrucian Temple and permitted to rest a while, and then was surprised to find that the members here had made me a member of a new lodge of Rosicrucians being formed in this city. I could not attend their regular lodge meeting because it meets only on the first Tuesday of each month. I could not remain for the meeting, and I recalled what you had said in the Digest, that some persons had complained about not being able to attend meetings when they were in foreign cities. I can understand why the old members in these ancient localities do not meet so frequently, and I did not feel a bit put out because I was not able to have a special meeting held just for my particular benefit.

"The officer here in charge of the inquiry office and reading room is a fine, fair-dealing man,

and was very kind in giving me refreshments which were surely appreciated in this hot city. This is certainly a warm season of the year to visit this locality.

"I have seen the Pyramid, and I was escorted in a special manner through the King's Chamber as you told me I would be if I made contact with our members. You can imagine how thrilled I was to stand in the center of the King's Chamber in that Pyramid and to observe all of the mystical things which we have been told we could see and which so many doubt.

"The native part of the city is very crowded and the ruins are rather depressing and dusty. I spent an evening on the Nile going along in one of their old boats in the moonlight. It was very restful and very inspiring. The water was calm and the reflections of the light with their strange colors made a scene that I will never forget. Of course, I also rode a camel, and indulged in other special treats offered to Rosicrucians of which you are familiar. And of course I had the experience at the sanctum of the Sphinx which all Rosicrucians have who visit this place as a member of the organization.

"I have also been thru Jerusalem, Bethlehem, Jerico, Haifa, Mt. Tabor, Mt. Carmel, and other mystical places of the district. I wish that the Rosicrucian tour had not been postponed in 1931, but certainly all of those who can go when it is conducted again will want to enjoy the wonderful things I have seen, and meet the wonderful people that I have met through my membership and the instructions I had."

You will see by this Soror's letter that certain contacts are easily made in Egypt, and that certain things can be seen despite some of the restrictions and the many false stories that are told about the Pyramid, the Sphinx, and other places. During the past year at least twenty of our members in the North American jurisdiction have visited Cairo and have written similar letters of appreciation.

One of the newest visitors to Cairo is our good Frater from New York who is the Egyptian Vice Consul to America. After assisting in the work of the New York Chapter for a long time he was temporarily transferred to Rome, Italy, where he contacted many of our members and where many interesting meetings were held by the American members who visited that city. Now he is on his way to Cairo for a vacation period in his native country and will return to America. All of the members in the New York Chapter will be glad of his return to that city for his oriental home in New York was an interesting place for many special social occasions, and his explanation and short talks regarding Egyptian conditions made this Frater a great friend to the members in that city.

Rosicrucian Music

We are still at work preparing the manuscripts for the book of Rosicrucian music which we hope to have ready by the time of the Convention. A large choir is at work here rehearsing for the purpose of singing some of these songs and chants at the Convention, and our good Soror Cowgar, eminent musician, vocalist, and instructor of music, has been doing wonderful work in training a large number of voices at this special choir which will sing not only at the Convention but at our special meetings here at the Francis Bacon Auditorium.

Many of our members living here in this district have found what marvelous things can be done in training the human voice to do just what it should do in singing and speaking. Very few persons seem to realize that there is a marvelous difference between a trained voice and an untrained voice, even when the vocal tones are exquisite, and it seems strange how few people realize that a good voice can be trained very quickly under competent instruction and made of great value. Singing correctly is like playing an instrument correctly. It is something that has to be acquired through practice and proper instruction, and the various parts of the human body involved in singing are very susceptible to training when the proper instruction and a little practice are given to the student. If you think you have a singing voice you should by all means have some instruction by a competent teacher, and you will always be happy for the acquired talent that will be developed. We wish it were possible for Soror Cowgar with her wonderful knowledge and her ability to teach to be able to reduce her system into written lessons for study at home, but we doubt whether this can ever be done.

Dancing Music

I wonder if many of our members have ever seen dancing music. I do not mean by this the type of music that is played as an accompaniment to dancing, but I mean music that dances before your eyes and gives you the rhythmic motions of its own vibrations.

Recently we have been building and testing an apparatus to be used at the 1934 Convention for the purpose of showing the rhythmic, geometrical symbols which each note of the music scale creates, and we have found that the note of A as sung by the human voice, and the note of A as played on the piano, violin, cello, or other instrument produces a similar geometrical form but slightly different from each type of sound. For instance, the same note of A played on the cello produces a different sound from that sung

by the human voice, or played on the violin or piano. By throwing upon a large screen the vibrations of these individual notes these dancing symbols go through their rhythmic gyrations and dance the most beautiful emblems one can imagine, tinted with various colors at times, and showing God's great geometrical laws as the basis for all manifest things. When an orchestral selection is thrown upon the screen the combinations of the various notes produce the most fantastic dancing symbols that the human mind could invent. All of this proves how easily we can be affected by music and by the vibrations of sound and color. I hope that everyone who may read of this in our Forum Magazine will try to be present at our next Convention and see this device. It is only another one of the many special treats that will be used at the Convention to demonstrate the laws and principles we teach.

The Junior Organization

I am pleased to see so many reports from so many different cities where lodge and chapters have instituted Junior chapters, and especially pleased to see what enthusiasm and what interest the young sons and daughters have taken in this new organization. If you have any children that you would like to have helped through the special teachings given to them in this way, and who live in a city where we have a chapter or lodge, be sure to make inquiry about the Junior Order. It is remarkable with what understanding, and keenness of comprehension young boys and girls between the ages of ten and sixteen take hold of our principles and apply them to the solving of their own problems. And if you think that a young boy or girl of twelve to sixteen years of age does not have personal problems to solve that are just as important to them and just as serious as anything in our lives, then you are greatly mistaken. And we have noticed that young people of that age are not idly speculative about religious matters, nor are they limited by traditions and misinformation. They seize hold of a logical truth with a keenness that would surprise most of the adults, and then analyze it and seek for verification of it, not only in their own personal affairs, but in the affairs of adults as they observe them. They become enthusiastic through the new knowledge that is imparted to them, and through the better understanding they develop of life itself they become later our very best members.

Sending Us Newspapers

In connection with other ideas that have been discussed here in our Forum first, may I make a suggestion that I have often thought of making,

and which will be just as helpful to our members as to ourselves.

During the course of each week we receive many packages of complete newspapers, or parts of newspapers. Very often these are sent rolled up and mailed by our members, or often sent direct by the publishers at the request of one of our members. These packages are often addressed to the Emperor or the Supreme Secretary or other officers, and when they arrive our secretaries spend much time reading through the papers trying to find what there is in them that warranted our members in having them sent to us. Sometimes a secretary will spend an hour carefully studying every inch of the columns of a thirty to forty page newspaper only to find nothing that is of special interest to us, and yet some member saw something in that paper that he thought was of real importance. We trust that our members will keep this in mind and when they send us a whole newspaper or a number of pages from any issue of a newspaper that they will not only mark with blue or red pencil the article that should interest us, but write on the first page of the newspaper in the margin some comment as to what page or section of the paper we are to look for the marked article. Otherwise, we will have to cast these papers aside in the future for our secretaries do not have the time to search for a long time through a large paper hunting for something that is as indefinite and vague as an unmarked newspaper paragraph.

Reducing Weight

Recently a writer released a new book on the market that had a title about a million pigs, and it has become a great seller throughout many states of the world. The pigs are supposed to be the American people, and the book is intended to describe their idiosyncracies.

One never knows just how he appears to others until he can get an outside view-point. I think Bobby Burns expressed the idea very clearly when he said something about seeing ourselves as others see us. Undoubtedly, many of our American habits and customs look as peculiar to people of other lands as their habits and customs seem strange to us. It has always been noted that when American tourists go through parts of Europe they constantly smile and laugh at foreign customs and methods of living and doing things, and continuously make comments to the effect that the foreigners do not know how to do things the right way. They forget that they are the foreigners themselves in a foreign land, and that their methods are probably just as strange as the others.

At any rate, it is good to get an outside view-point once in a while and I remember reading

one time a book that caused me to laugh more than any humorous book that was ever written, and yet the book was intended to be serious, and in no way humorous. It was one of the famous Baedeker Guide Books. Every tourist from America to European knows that the Baedeker Guide Books to every city, valley, and locality of Europe are most valuable companions and very reliable and unbiased in their comments. While most of our Americans who have traveled abroad have used the Baedeker books and perhaps smiled occasionally at some of the unusual remarks contained in them, or description of ancient and modern customs that are different from ours, it was not until I read the Baedeker Guide to the United States that I discovered how peculiar we were in America. In that book it told what the foreigner unfamiliar with America could expect when landing at the piers in New York, and what he would have to anticipate in the way of being examined by health officers, custom officers, and others, and what he could expect in the way of American railway travel. It certainly revealed that we had as many peculiar and annoying customs for foreigners as Europe has for American tourists.

What I started out to say was, however, that if ever a historian living in Europe or some distant land or planet ever writes a history of the American people covering the year 1925 to 1935, I think he will picture the whole of America as one grand mass of human beings laboring day and night with all kinds of peculiar exercises and searching diligently in spare moments for strange combinations of foods and spending all kinds of money for advice, pills, contraptions, liquid drinks, and what not, and going wild in the purchase of scales, all for the sake of satisfying one grand obsession—that of reducing. If the historian described the situation correctly he would probably confirm the other writer's ideas that Americans were all pigs, or something of that kind, who had so overeaten and gluttonized in preceding years that they suddenly found themselves on the danger line, and had to reduce to save their lives or at least save themselves from serious situations and conditions.

Our Council of Solace Department and Welfare Department are constantly filled with requests for information in regard to diet and exercise, and for suggestions in regard to improving the health through a reduction in weight.

From the man's point of view—expressing the opinion that men express when they are assembled in meetings free from eavesdropping—they think that the average woman they see should not attempt to reduce one ounce more or she might disappear altogether, and they cannot quite understand the reason for the attempt to become so ethereal and esthetic that there is

nothing left to express outwardly whatever soul or personality there may be within.

Treating the matter seriously, however, we want to say that no one here is qualified to give any specific advice to any person at a distant point in regard to the matter of reduction or weight. Overweight is due primarily to an overconsumption of food, or at least the overproduction of weight and tissue through overnourishment. A purely pathological or physiological cause is undoubtedly to be found in the wrong action of some of the glands of the body, for with some persons every ounce of food that is eaten is wrongly turned into fat or fatty tissue, while other types where the grand situation is just the reverse of this not a single ounce of the food is turned into fat or fat tissue. It is obvious, therefore, that in the case of extreme slenderness something must be done besides overeating in order to increase the weight. But I do not believe we have one letter in a thousand that inquires about any method for increasing the weight.

However, there are some questions in connection with weight reduction that do need a little explanation. A great many want to know why it is that in the summertime or warm weather, or under conditions when the body is very warm the weight seems to automatically drop a few pounds. To all such persons let us call attention to the fact that about seventy-five per cent of the weight of the human body is due to moisture in the human body. A cremated body leaves a residue of solid matter that is only a few pounds in weight; all the rest of the weight of the body disappears in evaporation of the moisture. Persons who perspire freely for a time as in the summertime, or through exercise or hot baths, simply reduce the amount of moisture through evaporation and cause a reduction of weight to a certain extent. There is a great deal of moisture in fatty tissue. The more liquids or water taken into the body, the more weight will be maintained in warm weather or cool weather. Drinking a great deal of water at meal-time has become an American habit, and is not the best thing for the processes of digestion, and is contributory to overweight. The use of chemicals in any form for reduction is a serious mistake and leads to many serious consequences. It is true that drinking unsweetened lemon juice, (made by squeezing a lemon into a full glass of water), at the rate of a mouthful two, three or four times a day will tend to help to stay hunger and seems to cause the stomach to remain small and not so anxious for food. But this drinking of lemon water must be accompanied by a limiting of the diet, or it will have no effect, for it does not have any effect upon dissolving any tissue or affecting any of the fat, as some people believe. The substitution of lemon or lime powders for the natural

unsweetened lemon juice is a ridiculous thing. Patent medicine and proprietary remedies widely advertised for reducing are to be strictly avoided as dangerous in many ways despite all of the fantastic testimonials that are offered. Rapid reduction is dangerous to the whole system and to the heart. All processes of reduction should be guided and directed by a competent physician who will examine the heart, blood pressure, pulse, and temperature from time to time.

When the fad for reducing first started everyone thought that a process of starvation was the only correct method. Then a friend of mine in New York wrote that famous book entitled, "How to Eat and Grow Thin". That was the most surprising thing that anyone ever heard of, and yet he showed that it was perfectly logical and a hundred or more dieticians since his time have demonstrated the same thing. A diet of the proper amount of calories for each day can be arranged, or obtained from many excellent books dealing with diet, and these special diets will give all of the necessary nourishment to the body and permit of the eating of a great many things without overeating and without the building up of additional unnecessary fat, and even permit of a gradual reduction day by day in the fat of the body.

But if your weight is not too greatly beyond the average that is set for a person of your height and your age, and does not affect your heart and blood pressure in accordance with examinations made by competent physicians, then you should not become a slave to any process of reduction simply because it is a fad. Nor is it an attribute of beauty to have the figure of an undernourished person in preference to that which all artists and sculptors have considered as the ideal. Look at the statues and paintings in the museums of the ideal Grecian and Roman figures of the past and you will find that from the artist's point of view extreme slenderness or slenderness of any kind has not been considered attractive and never will be. Good health is far more important than a so-called stylish figure, and one of the quickest ways of upsetting the normal condition of your health is to reduce unnecessarily and without competent advice, and by the use of extreme methods or of questionable remedies.

What Are We Fighting For?

One of our members now rises and says he has read in a number of ancient references to the Rosicrucians that it has always been considered a militant organization, and that he notices that the AMORC in this country and elsewhere has a division known as the militant section of the Order attained through the rendering of special

services to our organization and personal devotion to the ideals and principles of the organization. But, he says, what is this militant section of the Rosicrucian Order really fighting for?

This is an interesting question, indeed, and I am glad that it has been brought into the Forum for discussion. It is true that the Rosicrucian organization is not a passive body but militant in its very nature. Its first great fight is for the spreading of light and the elimination of darkness; or, in other words, the spreading of wisdom and the elimination of evil, ignorance, sin, sorrow, and despondency. It wants to eliminate these things not only in the lives of the individuals, but in the lives of nations of peoples.

The next objective in the militant program is that of securing for the advancing and progressive minds of the world a freedom of soul expression and of personality that will make their individual unfoldment without the least interference in the progress and development of other individuals or of the nation. We find throughout the world today many militant organizations fighting for more individual freedom. If one analyzes the demands for freedom outlined by these organizations one finds that it is not a rightful freedom these persons are seeking, but a form of licentiousness. Each individual has the right to be more or less free until that freedom interferes with the freedom of others. Here in the Western World many of our ideas of freedom are mistaken by those radical thinkers of foreign lands or even among our own people who do not understand that every individual has the right and the freedom to do certain things so long as he does not interfere with the rights and freedom of others. No matter how much freedom we may have in our individual acts that freedom does not permit us to have free access to the home and personal sanctums of other individuals or the right to infringe upon the privacy and seclusion, safety, and sanctity of the homes and personal affairs of other individuals. And a nation and its government, like the individual and his home routine and business routine, should be protected against the unbridled expression of exaggerated and unrestricted freedom on the part of radical thinkers.

On the other hand, while every sane and rational-thinking person agrees that there must be certain restrictions in regard to the expression of freedom, those restrictions should not be contrary to the best interests of all individuals, and most certainly not contrary to the needs of the inner self and of the soul in the process of unfoldment and development. There must not be any class restrictions or limitations. There must not be any star chamber proceedings or upper room courts wherein a few individuals decide what is good and proper for the multitude and of benefit to

their own selfish selves. The voice of the people as expressed through their representatives, and the decisions of these representatives in a large and open congress or through the proper sessions of a parliament or through the dictations of one appointed to express the opinion of the majority, should constitute the proper manner of extending individual freedom and at the same time limiting it along logical and safe lines.

The Rosicrucians throughout the world are forever pledged to prevent a repetition of that which occurred in the Dark Ages and in antiquity when great knowledge was suppressed and magnificent libraries of wisdom were destroyed in order that the mass of people might be kept in darkness, and there must be no repetition of the activities of a self-appointed hierarchy or body of political or ecclesiastical legislators who will decide what constitutes the only true knowledge and the only true wisdom for human conception and human appropriation. The truth must be revealed and offered freely to all those who seek it through ways and means that are cooperative, efficient, and universal. Each individual must be given an opportunity to knock at a portal of some temple of wisdom and be received if he honestly and sincerely desires it. Those who prefer to walk in darkness and dwell in ignorance must neither be forced to abandon their ways and intimidated into adopting the ways and methods of others, nor prevented from dwelling in the light and sharing in the wisdom of others when they discover that they desire it regardless of their social position, financial position, or any other human qualification. These are the ideals for which the Rosicrucian organization has been fighting for centuries. Today we find many attempts to restrict these militant activities. There is hardly a week that passes that some persons who have discovered our organization, who have found the portal open as it has been pointed out to them through publicity, propaganda, personal invitation, or otherwise, and who have entered and enjoyed some of the light, who do not suddenly feel that the benefits they enjoy should be limited in some manner and not offered so freely as in the past. These persons constantly urge us to discontinue our propaganda and to bring an end to our "unethical solicitations and widespread advertising". Very often they distinctly state that they believe that the organization should retire into great secrecy and silence, and that only those who are personally invited by the most worthy of members should be admitted to the organization. We know what is in the minds and consciousness of these persons, even when they do not realize it themselves. They would limit the membership of the organization within the next few years to a few thousand who were of a certain social, financial, or

other classification, and who belong within a certain category of human beings like themselves. These very restrictions would bring joy to the heart of the Devil himself as being helpful to him in his wider spread of darkness and the negation of light.

What is there about the Rosicrucian teachings and their illuminating wisdom that should be restricted only to certain classes of persons? Who is there among us that dares say that the humble worker in the field, or the unknown craftsman in the building trades, or the poor and undeveloped of the middle classes should be denied the opportunity to have the education and instruction, the development and unfoldment that they have not been able to secure in their youth, but which they now feel they need through the cries of the self within?

Tracing back through our Rosicrucian history we find that some of the greatest masters who attained greatest heights of illumination and became dearly beloved leaders and torchbearers of marvelous light were those who started as Neophytes while in the most humble positions of life, including cobblers, and workers in the soil, and stone masons, iron workers, and craftsmen of the most humble type. On the other hand, there is not the slightest indication that persons of extreme wealth and high social position or persons of extremely brilliant minds considered as master minds of intellect, at any time made the best Neophytes or developed into the most profound masters of our work. Many such did enter the organization, and are entering it today humbly and without any pretensions of worldly positions, and they go through the work as does every other member, and gradually express their joy at the fact that they can be natural and be their real selves and enjoy all the benefits of the organization without any distinction or preferment.

At every one of our national Conventions in San Jose the thousands of persons who come through and register and attend one or all of the sessions represent types from every walk of life from the highest positions in the government and courts of law, medicine, surgery, the fine arts, and distinguished services, to the humblest positions in which human beings can be placed. Intellectually they are all equal so far as our work and studies are concerned. Many of the greatest masters were born in the most humble positions, not only in stables and mangers but often born in extraordinary circumstances out in the field without a pillow or blanket under them. And yet they have risen to the great heights of spiritual adoration on the part of the multitudes.

And so we are fighting for equality of expression, equality of freedom in actions, and especially in the Divine rights of soul unfoldment and intellectual, spiritual development. We re-

present the pioneers or the pathfinders, the explorers, the torchbearers that lead one through the valley of darkness to the mountain heights of illumination. And we have in our army all those who are thus inclined, and have naught but love and sympathy for those who are not ready but nevertheless entitled to our assistance when the cry from within leads them to our portals. It is our business, therefore, to keep the fires lighted on our hearthstones, the beacon light showing in our windows, and our temple doors opened, and to send out the beams of our searchlights, pointing out the paths that lead to our portals, and through propaganda, advertising, word of mouth, or otherwise, constantly welcome and invite the seeker, and lead him in the right direction.

Soul Mates

Some months ago I made a few comments before the Forum assembled here pertaining to soul mates, spiritual marriages, and worldly marriages, and since then my Secretary has received a great many confidential missives asking her to try and coax me into saying something more along this line and occasionally to intimate just what would be the best manner of determining who may be soul mates and who may not be.

Evidently I have placed myself in a close position through these comments and right here and now I want to lift myself out of that position and proclaim definitely that I know about as little in regard to the laws that regulate the conditions of soul mates as the average human being.

It may be that some of us have been blindly fortunate in our marriages and have married the one who is genuinely and 100% attuned with us or approximately so. And it may be that there are those eminent psychoanalysts in some parts of the world who are able to decide who is the soul mate for another and who is not, but I have not met any of these persons and I would be very wary of their recommendations.

First of all, love is an emotion and it is something that must be experienced and cannot be analyzed on paper. Certainly no one else can sense the nature of your love for any person or any thing nor the amount of sincere reaction it may arouse in the emotional nature of another being. When a couple have grown old together and we see them in their very mature ages still living happily as marriage companions, we feel sure that there was some basis for their marriage aside from mere objective interest in each other; and we also become convinced that regardless of how much Cosmic attunement there actually was at the time they met, they have become gradually attuned with each other in a remarkable way.

We notice also that such couples who have lived together happily and peacefully for many years gradually come to look much alike in countenance and to act and think alike. Very often their handwriting becomes alike and I have known of a great many cases where the attunement between such persons was so perfect that if one was injured or hurt or suffered any temporary pain the other could feel that there was something wrong.

But I know of no method whereby anyone can start out and search for a soul mate as one would search for a new suit of clothes or for a good book. At least in looking for a suit of clothes or a book one may make a fair guess and take the book or suit unto himself and learn through practical experience whether a proper selection has been made. If we tried this in the marriage problem we would have the foundation of trial marriages so-called, and of course, no reasonable person will advocate such a plan, especially in the present day of human civilization.

The only safe basis for the selection of a marriage partner is to consider other points in addition to those of attraction, admiration, adoration, and pleasing personality and appearance. There must be a similarity of tastes and ideals along certain lines and at the same time a difference of opinion on some matters so that both of the persons will not get into a rut through moving along the lines of least resistance. But back of all of this there must also be intense respect for each other and a high regard for the personality and freedom of evolution for each other. There is no question about it that all the other emotions and interests fall by the wayside if respect and high regard are broken down or absent. But aside from this I am neither competent nor anxious to assume the position of an advisor on marriage, and it is entirely beside the fields of study embraced by our organization.

"Father Divine"

I do not want to waste much time this morning in talking about one of the most ridiculous subjects that has ever come before the American people for even casual investigation. But so many of our members are inquiring about this illiterate colored preacher in New York who allows himself to be proclaimed the living incarnation of God, and tries to act and talk like he thinks the God of the universe would act and talk if here on the earthplane, that most intelligent persons are astounded and astonished and surprised that the police and various departments of the government, and that civic bodies and respectable people allow the pretensions to continue.

Surely we will not be accused of attempting to condemn something that is growing fairly

large and popular in this country because of any spirit of envy, for if we have to combat such an organization as "Father Divine" is trying to form and look upon it as a rival to the work we are trying to do, then I am ready to withdraw from all Rosicrucian activity and all metaphysical activity, and let the rest of the world go on its way following the foolish foibles of human depravity and absurdities without concerning myself in the least.

In the first place, the very idea that all of the great universal laws of spiritual unfoldment and evolution should suddenly reverse themselves and pervert themselves, and permit God to become reincarnated in a type of being lower in all forms of development than that possessed by Jesus the Christ, is an absurdity beyond our comprehension. All spiritual and Cosmic laws are progressive, and God is progressive in every sense. To conceive of an incarnation at the present time being less in unfoldment and less in development than it was several thousand years ago is simply impossible of consideration.

Those of us and thousands of others who have heard him speak or read the reports of his preachments as published verbatim in his own pamphlets, realize at once that the man is not only ignorant and illiterate, but that he is filled with the old southern colored preacher's ideas and mannerisms of speech, and that he is nothing more nor nothing less than one of such southern colored preachers lifted unwarrantedly out of his natural environment into an artificial environment where he is incapable of even realizing the different class of people that he is talking to, and the intellects of those who read his insane utterances.

We can imagine that the insane person who confined all his lifetime in an asylum among other insane persons might become so accustomed to talking of himself as the reincarnation of Napoleon and become so accustomed to going about in a semi-military uniform with military gestures, and proclamations that if he escaped from the asylum he might go into the midst of sane people in some large city and continue to act and talk just as he had been doing for years in the asylum, never realizing that the people he was now associating with were sane and could comprehend his insanity and his mental unsoundness. But here is a man who is not insane, but highly emotionalized with an exaggerated opinion of his own deity and of his own abilities. He does not realize that his utterances and actions, that his illiterate and uncouth statements may have made some impression upon the unfortunately illiterate colored person in some section of the South, but could not make an impression upon the educated and thinking people of other parts of this world. He simply does not comprehend that his ideas

and his statements contradict and give the lie to his followers' proclamations that he is God or a special Divine Son of God. In fact, his followers claim that he is greater than Jesus, inasmuch as Jesus was only a Son of God, while this man is God Himself.

As to why the police and other authorities do not bother him there is only one explanation that has been offered by city authorities in various localities, and that is that "Father Divine" is holding into tow and into some semblance of order a large number of the persons who constitute the unfortunate, poor, and criminally inclined of many cities, and is also giving food to the sufferers of the recent economical conditions, and because of this good work they do not want to interfere with him. It is true that in every city in the East where he has created a large center of his work, he has catered to feeding the poor and starving by having a banquet at his religious services, and he has tempted a lot of the unthinking, criminal class into coming to his meetings and looking to him for some form of salvation from their deplorable situation. But even these persons do not look upon him as God, but as a man who has become obsessed with an idea of his own religious emotionalism and is doing some good for them while they discredit seventy-five per cent of his protestations. On the other hand, the astonishing part of it all is that he has attracted the attention of more or less educated men and women who have become followers, and who voluntarily join in the large audiences of mixed classes of person and do not seem to sense the incompatibility of their association with lesser types of human nature. And these persons overlook their ignorance and illiteracy hoping that some of the great miracles that have been claimed for him will occur in their lives. The principal miracle is that of producing money, and it is noteworthy that in all of the preachments of Jesus salvation was distinctly separated from the possession of money, wealth, or material things of any kind, while in this newest "expression" of God the possession of money and the miraculous manner of securing it is featured as one of the great advantages of salvation.

Of course, it is easy to judge what type of persons will go to his meetings in the hope of finding ten dollar bills in their pocketbooks when the meeting is over, or finding their cupboards filled with groceries when they return home. We have received hundreds of letters from persons attempting to endorse these meetings, and in each one of them there is featured the so-called miracle of wealth, and each of the persons anticipates that the sooner or later but oft repeated story of the money miracle will happen in their individual lives, and then they will be well-paid for their devotion to his absurd principles.

No doubt anyone could start a large nationwide religious movement today if he were to hold forth the idea that by joining with him and following his ideas the pocketbooks and the pantries could be filled in a miraculous manner in a short time. But that such persons should take seriously or pretend to take seriously the statement that this colored preacher is the God of the Universe is beyond our comprehension. In many western towns groups of followers have formed active centers, and it is really surprising the number of persons who will go to these meetings and sing and pray and clasp their hands and then later vociferously endorse his meetings and seek more followers. What has the world come to, anyway? Are we to reverse all of our higher instincts and all of our faith and firm beliefs and arrive at the conclusion that God will reach us now only through such illiterate, ignorant, stupid, uncouth methods and individuals? Certainly the American people like some of the people of most of the world do love to be fooled, or at least there is a large portion of them that love to be fooled. The manner in which they followed a certain leader here last year who organized a movement of "shirts" and then found that the movement was not what it seemed to be indicates how easily and blindly people of seeming intelligence will follow a leader instead of following principles or ideals that are understandable. Leaders may come and go, and may fall from grace from human weaknesses, but an organization where its followers see only the high ideals and do not tie themselves fast to a leader no matter how great he may seem, is what remains permanent and accomplishes the greatest amount of good in the world.

It requires neither a mystic nor a student of human nature, but only a casual observer of human history to predict that sooner or later, perhaps in six months or a year or two years from now, thousands upon thousands of men and women will become sadly disillusioned, and their faith in all good things badly shaken by what will happen to the "Father Divine" movement. It is inevitable that it will tumble to the ground, and all of its fallacies and all of the secrets which he has concealed, revealed for what they really are. It is too bad that in the meantime thousands of persons will secretly give of their worldly support and of their human effort to help his organization in the belief that they are furthering their own best interests, and the best interests of the multitude. For all the good he accomplishes, in spite of the foolishness mixed with it, we are always thankful. But the disillusionment, the sorrow, the griefs, the disappointments, and other things associated with such work outnumbers in influence and seriousness the little good that is accomplished.

"Father Divine" is intensely sincere in his beliefs of himself and for himself. He may or may not know just how greatly he is mistaken, but whether he knows or not is immaterial. It is not a question of whether or not he is practicing deliberate deception of a religious kind, for that does not enter into it. The fact remains that he cannot be the incarnation on this earth of God, or else the whole universe has reversed itself in all of its magnificent, Cosmic, spiritual principles, and is retrograding.

An Unusual Picture

Frater Mackey of Pennsylvania rises over here and hands me this picture of the Master and the Disciple which appears on the jacket of the book recently written by our illustrious Grand Master Andrea of England called *Technique of the Master*. You know it is that beautiful and inspiring picture called *The Master and the Disciple*, showing the Master pointing out the way to the bewildered Disciple. I thought so much of it that I had it reproduced on my birthday greeting cards. Frater Mackey suggests that this picture should be enlarged and offered for sale to our members, because he believes that hundreds of our members would like to have this inspiring picture in their sanctums. The original of this picture, I understand, still hangs in the old university at Basle, Switzerland, which is known in a greatly beloved way to Rosicrucians as the old Rosicrucian University because it was there that Paracelsus studied and graduated, and it was there that Madam Blavatsky went to consult rare books and manuscripts in preparation of her writings, and it was there that Franz Hartmann, and many other great mystics lived and studied for long periods. When a group of our members journeyed with me to Egypt in the Spring of 1929, we returned to Europe and visited Basle and the cite of this old university, and I have been there a number of times. The early history of this picture is something that makes it of even still greater interest because many a highly evolved master mystic has sat before it and derived the benefit of the Master's message that seems to come from the very soul of the picture.

It may be that many of our members would like to have this wonderful picture, and we must wait until we find whether it would be in demand or not, because of the great cost that would be entailed in making a large reproduction of it in color or in duatone.

This brings to point another interesting thought, and that is regarding the things that our organization offers for sale to its members. From time to time we have been criticized by out-

siders and occasionally by some misunderstanding member for selling anything at all through our Supply Department. A great many of these critics seem to think that we have arbitrarily selected and produced a number of things and are attempting to force them upon our members merely for the commercial profit that may be in it. The truth of the matter is that there is not a single item in our supply catalogue that has not been selected and requested by our members for a long period before we attempted to list it and supply it. There are hundreds of items which we could invent, and create an artificial desire for, if we intended to establish a purely commercial Supply Department merely for the sake of whatever profit we could make out of it.

We never issued the Manual or a book of any kind until there were constant almost daily requests for some such help, and in fact our first book was the Manual, and the first edition was paid for by a member who said that he would produce the first issue at his own expense in order to prove to us that our members really wanted such a valuable help, and for over a year the books were produced and sold by this member instead of by ourselves. The same was true of our first magazine called "The American Rosae Crucis." Every book we have issued since then has been requested and demanded, and today we have in our files over five hundred requests for a number of other books, and we are waiting to see how large the request will grow. The same is true of the candlesticks, the incense, the aprons, and every other thing that is sold.

Now comes this request for the picture, and yet we are not going to hurriedly jump into the production of these things simply because we think we could sell a few. It is not a question of how many we sell, or how much business each item produces, but how sincerely the members want an item and how much help such things will give to the members if they have them. To sell our members something that is not useful, or that will not serve a good purpose for many weeks, months, and years to come would be foolish, and an extravagance at any price. So we shall wait and see what the attitude on the part of our members is in regard to this matter and then discuss it at some future time.

Life On Other Planets

Now Frater Sweeny sitting over here in the southern section of our Forum wants me to present this question. Frater Sweeny appears very enthusiastic about it, and I don't think we will dare let him stand up and argue about it because I am sure he would take the whole Forum session to try to prove his contentions. He contends that there must be life on other planets

and that it is unreasonable to think that the earth is the only planet that has life on it. Then he argues, naturally, that if there is life on other planets there should be some means discovered whereby it will be possible for those on different planets or other planets to communicate with each other through the Cosmic plane or otherwise. Now the reason I said that Frater Sweeny may argue long on this subject is that it is purely one of speculation. There is absolutely no way by which we can prove or disprove either his contention or the one which I am about to express. For this reason we could talk for hours and discuss for months and never arrive at any positive conclusion. We could only arrive at personal beliefs. This is not what Rosicrucians call profitable discussion or profitable argument. True, through such discussions many interesting facts might be brought to light, but the one great fact sought for cannot be established by any such discussions.

In the first place, Frater Sweeny and hundreds of others who argue from his point of view assume that there are planets other than the earth. In other words, they assume that the earth is not the only sphere of its kind moving through space. Now if the fact could be established that there actually were other spheres or planets in any way like unto or of a similar nature to the earth, then we might logically move forward in our discussions and try to reason as to why such other planets could not have inhabitants. Scientists tell us that the moon could not have any because it is too cold, and that there is no vegetation on the moon. That would be a good answer as to why the moon did not have any inhabitants, but we might find that other planets were neither too cool, nor too hot, and therefore perfectly proper places for the dwelling of human beings. But the fact of the matter is that there is no proof that there are other planets in the universal space that are anything like our earth. We call the moon a planet, speaking of it in general terms, and we call Mars a planet, and yet astronomers do not agree that there is any similarity in the nature, circumstances, or conditions of those two heavenly bodies. In fact, science has not yet found a single fact to substantiate the belief that any of the so-called planets in the sky are anything like unto the earth. So far as all of our knowledge of real facts is concerned there is only one planet in the whole universe that is familiar to us in the details of its nature, and that is the earth. So far as astronomers are able to see and analyze there is no other planet that is like the earth in its general appearance and general conditions.

In the second place, Rosicrucians could not enter into this discussion logically because the Rosicrucians hold fast to the idea that if the

ancient Cosmogony is true, and the Bible is true, and all spiritual revelations are true, there was only one habitable planet or place created by God, and that was the earth upon which we live. In the third place, the existence of other planets like the earth moving in space assumes that the universe is an endless amount of space in which there are probably an endless number of suns and planets, moons and earths, stars, meteors, comets, and milky ways. Such an incomprehensible conception or idea of the universe is immediately contrary to a Rosicrucian's idea of the universe. Even the greatest scientists and the greatest minds, and the masters of the mathematics of space such as Einstein cannot conceive of endless space or of a universe that is without form, without shape, without limit, without any restrictions. It is not only inconceivable to the human mind, but it is inconsistent with all of our proved facts. Such an indefinite, endless universe would be the exception and the only exception to the universal law that everything created by God was in accordance with the fundamentals of geometrical law and therefore has shape, form, limitation, and definite conditions. If, therefore, we ignore the unwarranted assumption that space is endless and the universe so incomprehensibly large, we have no warrant left for believing that the universe is spotted with a great number of habitable planets. We are at once face to face with the more logical and more historical and universal comprehension or idea that all that is habitable in this universe created by God is the earth upon which we now live. From a theological sense we would have a great many difficulties in assuming that there were other habitable planets. Would each of these have an individual God as a creator or did one God create them all? Was there a beginning for each, which beginning is described in typical manner by the Book of Genesis of the Holy Bible? Did God create an Adam and Eve on each planet at the same time, or did His Spirit move from planet to planet creating an Adam and Eve on each of them in turn? Did each of these planets have the same experience with its sinful people as is related in all of the ancient writings regarding the first races of man on earth and the eventual flood that wiped them all out of existence except several of each specie? Is any one of the planets higher or more greatly evolved than this one called the earth?

But again I remind our members of the fact that all of the investigation of the heavenly bodies by the most learned astronomers, using the most elaborate equipment and the most magnificent of enlarging telescopes, has failed to reveal the existence of any planet that is like unto the earth planet, and could be habitable. For that reason we cannot attempt to say that there are planets

which might be habitable, and therefore possibly are habitable, but further than this we can only speculate and such speculation, as I said before, cannot lead to any definite conclusion or establish any facts.

From Our Foreign Branches

I think that as a matter of record and so that something may be said in the Forum Magazine about it I should bring before all of you today the copies I have here of the various publications issued by the foreign jurisdictions. Unfortunately some of these are in languages that are difficult for any of us to read and I cannot recommend them to our members generally for they would be of little value, but here for instance are some excellent copies of books and magazines published by our international organization in China and Russia. One copy is a reproduction of our monthly magazine and you will note that it is all in the Russian language and nicely illustrated. Here is a copy of a booklet dealing with the work of the Cathedral of the Soul with their own schedule of contact periods and other matters and it is all in Russian and beautifully illustrated. Here are other magazines published in other languages and they are very impressive.

I would like to call your attention also to these large publications issued by the Clairry-AMORC organization of Switzerland and Czechoslovakia under the direction of our greatly beloved Soror Adrian Santi (the wife of Jans Kubelik, the eminent violinist). Soror Santi, as you know, is the only woman master today of any jurisdiction of the Rosicrucian Order in Europe and has been a Rosicrucian for many years even long before we ever heard of her and her unique work in Czechoslovakia and formerly in Romania. The word Clairry has a unique meaning to the people of Czechoslovakia, Romania, and parts of Switzerland and while it means nothing to us it is highly significant to Rosicrucians of that district, just as other mystical or symbolical terms are significant to the Rosicrucians of different countries. This large bulletin issued by the organization under the direction of Soror Santi is alive with interesting news of the Rosicrucian activities in various parts of the world. It refers to the new headquarters of Soror Santi's jurisdiction that has been established in Lausanne, Switzerland at the British-American Hotel where there is a permanent reception room and reading room open every day in the week for tourists of Europe who visit that important tourist center. There are other news items in regard to our international representative Frater Roerich, the international secretary, Many Cihlar, the eminent French Rosicrucian and alchemist, Frater Jolivet-Castelot and many others. There are articles on

color and their traditional relationship to various principles of life and in this recent issue there is an article dealing with the life of Jesus the Christ, a partial dictionary of Rosicrucian and occult terms and extracts from the writings of a number of Rosicrucian officers.

We also have another publication announced in the German language and known as "Im-Zeichen des Rosenkreuzes" published by the international secretary. These foreign publications that have come to us from time to time as also copies of books issued in the Spanish and Italian and other districts plainly indicate how popular Rosicrucianism is becoming in various parts of the world. I trust that none of our members send to us for any copies of these, for we have only one copy of each in our library here and cannot secure back issues to send to our members since these foreign jurisdictions are greatly limited in their printing facilities and print just enough of each of their books and magazines to supply to their own immediate membership and want to save the tremendous costs which are a very important matter in those countries where economic conditions are greatly strained at the present time.

A Rosicrucian Community

Here is a subject that often arises in our discussions by correspondence and personal interviews, and I think it might be well to put ourselves on record in regard to it.

During the past ten years many pieces of property have been offered to us by our members, and in some cases we have accepted these and in others we have not for various reasons. We appreciate the thought back of such gifts, but our organization has no desire to become an extensive landholder, and especially continue paying out taxes on pieces of property that may or may not become valuable sometime in the future in various localities far and near in North America. In many instances, however, large pieces of property have been offered to us in suburban sections of large cities with the understanding that the property would be given to us free and clear, and often with a certain foundation fund if we would attempt to establish a Rosicrucian community where there could be formed a nucleus of homes and industries all occupied by Rosicrucians.

Such communities are always part of an idealistic and visionary plan of a utopian nature. As I read these suggested plans submitted to us from time to time, I wonder just why any of our members think that a community composed of Rosicrucians from various parts of North America would be any more successful, beautiful, happy, and contented as a community of individuals than one composed of other human beings. After all is said and done our members in the Order represent a cross section of human nature and I

cannot conceive of a hundred or two hundred of our members selected from various parts of this continent who upon coming together would suddenly change all their individualistic ideas and blend themselves into a uniform expression of human nature. Unless a community composed of Rosicrucians could manifest an entirely distinctive personality as a group and eliminate all of the idiosyncracies of individual personality, as well as submerge all personal likes, dislikes, tastes, and preferments, and purge all weaknesses and increase all strong points that are good, such a community would be no different than any average city of a hundred homes or a thousand homes. You do not make Rosicrucians by bringing them into a certain environment, and telling them to conform to the established customs of that environment. You do not change human nature by bringing three or four diversified natures together and expecting them to blend into something that is unique and different. It is all well enough to dream of a hundred or five hundred people living in perfect unity. It is a pretty dream indeed. According to this dream they should all think alike, act alike, and have similar ambitions, tastes, desires, and realizations. Each of them should be able to look at the same tree and see in it the same beauty, the same usefulness, the same purpose. Each of them should be able to drink out of the same cup of life, and derive the same benefit. Each of them should have the same ambitions, the same ultimate goal in view, and a wonderfully developed spirit of co-operation. But where on the face of this earth will you find one hundred persons of that type? And if you found them and brought them together, then what would you have? You would probably have a community that would rapidly disintegrate from stagnation and from lack of evolution.

If it is true that in the business world competition is the life of business, and if it is true that it is the diversity of opinion that causes people to have horse races and other games of contest, and if it is true also that the variation in our tastes, likes, and preferments is responsible for the fact that we do not all attempt to marry the same woman, or live in the same house, or eat at the same table, or wear the same clothing, and if all of these differences of individualism and personality are responsible for the constant changes and evolutions that are taking place in art, architecture, search for knowledge, etc., then why should we believe that a heaven on earth would be established by bringing together one hundred or five hundred people who had no differences in tastes, no distinctive personalities, no contrary likes and dislikes, etc?

The truth of the matter is that in each and every case where a community of this kind has

been tried by various cults and organizations, it has been a sad failure. It is true that very often these communities have continued to exist as groups of individuals often because the individuals forming the community have invested all of their worldly possessions in the purchase and building of homes, and the ownership of lands, but after a certain number of years we find such communities no different in their individualistic tendencies than similar groups of homes and individuals anywhere in the country. Even where there have been communities based on only the similarity of religious thought, there have been unpleasant experiences. In other communities where vocational interest or activity was the sole basis of union, the community was not a great success.

Rosicrucians are not different from the rest of human nature, except in a few things. They are not angels by any means, and neither are they extreme idealists or impractical dreamers. Our members do not want to live in monastery cells and wear a drab habit or cloak or robe, or lose all personality and individuality in an attempt to level the human expression to one arbitrary established plan. I think I would be one of the first to jump over the traces and demand the right to express my own individuality in my own way. I would probably want to have certain buildings for laboratory work and for experimental work that would be contrary to the arguments and general plan of the community arrangement. I would probably want to work in certain hours when the committee of restrictions would determine that all lights should be out and everyone should sleep. I should more than likely want to insist that all of the moving pictures shown in the community theater be historical dramas or those dealing with scientific matters, and set in foreign places where interesting travels will be revealed. In this desire I would probably run counter to the desires of many others, and I could not conscientiously demand that I was right and that they were wrong.

I would not want to have my food cooked in a community kitchen and I would not care about eating all of my meals at a community banquet table. I would want certain privacies and certain periods of social contact with all of the others. But those periods would probably be different from the periods established by any committee in charge of affairs. I certainly do like a green necktie occasionally, and that might be taboo in the community. I like to lie down on a green lawn under a tree and sleep as close to nature as I can with proper clothing upon my body. There might be some who would want less clothing and less shade, and there might be others who would say that I was injuring the lawn, or occupying too much space under certain trees.

I concede the rights of every individual to permit his soul to express itself in its own way in accordance with the best light within him, and in accordance with Karmic lessons he has to learn, but I also want others to concede the same things to me.

Rosicrucianism is not a cult nor a fanatical fad of any kind, and the last thing in the world we ever want to be associated with in the minds of the people is a specialized community of some kind anywhere.

Many members are constantly moving to San Jose, California, and living here. A great many of them have their homes near Rosicrucian Park, not because of any special advantages in lessons, lectures, or contacts with the officers, but because we are in a very attractive and rapidly-improving residential section of this city. But the last thing that any one of us in this city would want to tolerate would be an attempt to make a community out of this neighborhood and to dub it a Rosicrucian community. We do not want to run in and out of each other's back yards or back doors. We want to have our homes as greatly different as possible with certain privacy and congeniality, but no community interests except our one interest in seeking to make ourselves better citizens and better individuals for helping others to improve in the same way.

I hope that all of our members who may read this in the Rosicrucian Forum, and who have any ideas about Rosicrucian communities for the present or future, will understand our situation and abandon any plans they are making.

More Questions Answered

This afternoon we will devote our Forum session to the answering of many important questions with perhaps some little discussion on those points that may be worthy of more thought. We should always keep in mind that the Forum should serve two purposes: First, answering as many questions as possible briefly and yet sufficiently, and secondly, discussing at greater length such mooted points in our work as are of very great importance to all members. Therefore, we should not devote all of the Forum periods to the discussion of one or two lengthy subjects and set aside too many of the briefer matters. Those of our members who read the Forum magazine are just as greatly benefited by the brief answers to interesting questions as they are by the long discussions.

Insanity

Our first question today is in regard to the Cosmic reason for the existence of insane or weak-minded persons and how the soul may be

able to express itself through a body having an unsound mind.

Unsoundness of mind in any form or of any degree is almost wholly or exclusively a condition of the physical body and it is like an unsoundness of limb or organ in the body. It does not mean that there is an unsoundness of the subjective or Divine Mind and consciousness in the body and it does not necessarily limit the functioning of the soul except in those matters calling for the analytical and reasoning functioning of the brain. A soul may evolve and learn many valuable lessons in this incarnation in a body that has an unsound brain. Why the Cosmic has decreed or permitted, whichever the case may be, an unsound mentality or brain in the body of any human is something that we cannot answer. The best we can do is to speculate about it and that leads to no helpful knowledge.

Usually a brain that is affected so that the mentality is unsound is the direct result of the violation of some natural law either by the person so suffering or by immediate forbears. In either case it is what may be considered a Karmic condition. As such it has a Cosmic sponsorship and this is the most that we can say about it with any degree of certainty. Many such conditions can be gradually relieved and helped by metaphysical treatments and many cases are misunderstood and mistreated. But the treatment of insanity is an entirely different subject from the one we are discussing now and is too long to be taken up by us in such Forum sessions for it is included in parts of our regular course of instruction and in the various graded lessons.

Idiocy

The preceding question and discussion brings to our hand the question in the mind of Soror Ring who says that she would like to know why some are born idiots and, if the soul is directed by the Cosmic into certain bodies, why is a soul selected sometimes to enter a body that is so abnormal as to be what is known as an idiot. She calls attention to the fact that very often such idiots are born to people of good health and good mentality, and wonders why.

We must eliminate from the consideration of this question the fact that idiots are born to parents who are normal and seemingly good and unworthy of the infliction that comes upon them by having a child that is an idiot. The consideration of this point would presume a conclusion on our part that idiots should be born only to parents or persons who are evil-minded or who have committed such sins as would make them deserving of the punishment that results from having an idiotic child. The truth of the matter is that we

have no way of judging whether the parents are deserving of such a punishment or not, or such an infliction, or such a Karmic lesson. The fact that the parents appear to be healthy and normal and not unusually sinful does not prove that they have not committed some grave sins or errors in their past years and are not deserving of the infliction that has come upon them. It has been said even by the materialistic scientists who study these subjects that an idiot child is the direct result of some infliction of law, some violation of nature's laws on the part of the parents or forbears in the past one or two generations. However that may be, there must be some reason for the birth of an abnormal child and whether we can perceive the reason or understand it or not is another matter. And the fact that such parents might have three or four children and only one of them is an idiot does not prove that the parents are responsible for the condition of the one child. We cannot go deeply into the discussion of these matters because each case would have to be considered separately and independently and the history of the parents for several generations in each case would have to be very carefully analyzed from both the physical and the metaphysical point of view. Since we have no specific case before us which we could possibly analyze and study in that manner, even if we had time to do it, we can only speak about these things in generalities.

Dreams and Visions

Now our Soror Clarke over here on the eastern side of the group, coming to this Forum as a member from Brooklyn, New York, says that she would like to have us take up the matter of dreams and visions and discuss them. She says that she thinks it would be interesting and very helpful to invite the members to tell of their visions and to have a study or comparison of dreams and visions and analyze them. Right here I must object to such a suggestion on the basis that if we attempted such a thing fully 90% of our Forum discussions would center around the dreams and visions which the multitude of our members have from one end of the year to the other. I think that our correspondence shows that the average member has a great many unusual dreams and fleeting visions of a mystical nature from time to time throughout the month or year and if once we opened the doorway to an attempt to analyze and discuss these things we would soon compile an encyclopedia of dream and vision ideas that would be of very little help to anyone.

In the first place, fully 75% of the dreams and visions reported by our members are of such a

personal and intimate matter that an analysis of them would lead us to tread upon very sensitive ground and an interpretation of them would be so personal and so intimate and of so little interest to anyone else that the matter would soon become boring and monotonous. Then again, I cannot conceive of such a plan because I do not know of an individual who could stand before this Forum and properly analyze and interpret the dreams and visions of our members since the second party is seldom likely to know all of the points that constitute the background for the dream and vision or the points that would be emphasized by the interpretation. I occasionally have a symbolical or mystical dream that is of intense and seriously important significance to me but I cannot conceive of the dream being interpreted by any other person or of any other person arriving at the conclusion or true significance of it.

For instance: A few weeks ago while thinking of some matters pertaining to a laboratory device for demonstrating the harmonics of music and after spending one evening particularly in my sanctum studying the mathematical relationship of the musical tones, I retired after midnight and after attending to such treatments and other contacts as I had scheduled to make, fell asleep and was awakened around three o'clock in the morning by a very strong musical note that seemed to affect me very audibly or to an extent that really brought me back to wakefulness, and at the same instant I saw a large harp like those used in symphonic orchestras with one of its strings being played by a mystical hand. This mystical hand coming from an invisible arm seemed to be playing but one string and plucking it about two-thirds of the way down or nearer to the lower end of the string than to the upper end which impressed me as being very peculiar. In the morning I analyzed this dream and suddenly realized that it was a complete explanation of one of the problems puzzling me; namely, that in building my device I must arrange it so that the musical string would be plucked nearer to the sound box end rather than at the other end and that I should take as my fundamental note that which I had heard and which I discovered by playing on my cello to be the note of D.

Now suppose I had made a report of that dream to anyone of you or just described the vision that occurred, and had asked you to tell me what the vision meant. Would you have been able to do so? Without knowing what I was interested in and the problem which greatly puzzled me you could not have interpreted the dream or vision. If we are to attempt to analyze and interpret the dreams and visions of our members we must know all of the matters which have been in their con-

sciousness for some period of time and of their lives which have concerned them not only for the past few days preceding the dream but for weeks, months, or years, and often we must also know what problems are about to arise in the future and to which the dream or vision might have some relation. For this reason a vision or a dream to be analyzed would have to be accompanied by a mass of manuscript that would take hours to read and study before attempting to interpret the dream and even then our interpretation might not be associated with the proper incident or proper problem that has confronted them or is about to confront them. Thinking of my dream I can recall now that there were at least four or five other matters of interest to me about that time to which the dream could have been related by a second person.

Dreams and visions are such intimate matters and generally intended to give the individual some personal, private information, when they are significant at all, that another person cannot possibly do justice to the consideration of them. For this reason, we cannot attempt to analyze in our correspondence or in these Forum discussions the many dreams and visions experienced by our members.

Are Dreams Prophetic?

Our good Frater Williams who was a member of our lodge in Boston and Detroit now rises to call our attention to the fact that the newspapers not many years ago gave an illustration or example of how prophetic and instructive some dreams can be. Many may recall that some years ago an individual in one of the midwestern states committed a crime against a very small child and then afterward mutilated her body. The police were puzzled for some time in trying to find a clue and to locate the person guilty of the crime. An old man living in a farm house out in the open country near to where the crime was committed had a dream on three successive nights in which he saw a certain man whom he had not known personally but whose name he knew, attacking the child. Being deeply impressed by this dream he reported it to the police and stated that it was a dream and the matter was also reported to the newspapers. The police quietly conducted an investigation and hunted the individual seen in the dream and after locating him had some difficulty in gathering any evidence to associate him with the crime. But they finally forced the man to make a confession and in his confession he described what he had

done and it was an exact word picture of what the man had seen in the dream. The police and the newspapers afterwards verified the fact that the dreamer had seen in a vision precisely what had occurred, some days after the occurrence. Now this does not constitute a prophecy but rather a revelation, and it proves that a dream can be a Cosmic picture of what has occurred. There are many instances of dreams that have pictured things about to occur or which were actually occurring at the moment or things that would occur days, weeks, or months later. Such incidents prove that dreams are not merely the wild and uncontrolled actions of a dream-consciousness. These incidents may prove that what was believed to be dreams were Cosmic visions. Many persons have significant visions which they interpret later as dreams and so it is difficult to distinguish between what is merely a dream and that which is a vision. This wide field of investigation results in bringing us to one conclusion; namely, that the mind in man is capable of being shown in pictures and actions the nature of events which have occurred, are occurring, or are about to occur. Therefore, it takes such investigations out of the field of merely superstitious beliefs into a very broad field of mystical investigation and study.

Growing Younger

Now our good Frater Hay in Canada hands me a newspaper clipping telling of the strange story of a lady seventy-five years of age who lives in Ontario, Canada, and who is growing younger by degrees. This clipping from the Canadian paper of February 13 of this year states that Mrs. Mary Elliott is cutting her third set of teeth, that her hair is changing from gray to a darker hue and she is now recovering her sight. It appears that despite her age she can now see after having been blind for three years and that a few weeks ago was unable to recognize those who called to see her. She claims that whereas cutting teeth is a bothersome thing for young people it has not bothered her at all and although she has been wearing false teeth for a long time, she had no suspicion that her new teeth were growing through the gums until recently. Now that her new teeth have appeared through the gums she can use them better than she ever used the false ones.

This is indeed a strange incident if we are to look upon the uncommon as strange. But it is not a unique case by any means. We have discussed in this Forum several times in the past years, and I think in some of our monographs we have made reference to the fact that persons have grown a third set of teeth in their later years.

And the rejuvenation of the hair and even of the tissues of the body and of the face especially are not a new or unusual thing. The members who are in our highest degrees and have gone through that special period of initiation called Rejuvenation are now enjoying many signs and proofs of having checked the advancement of age and have even turned the clock of time slightly backward to where there is a definite improvement in the health, vitality, general strength, and appearance of the body. The advancement of age is dependent a great deal upon the functionings of the glands and upon other conditions that are controlled by natural law. Apparently from some statements contained in our Rosicrucian documents and from other mystical writings it is possible to revive the processes in the human body to such an extent that youth will begin to return instead of old age continuing to develop.

As an example of how these processes may work at times, I would like to call your attention to the fact that not long ago an incident was reported in the scientific papers of a baby who physically developed to as great a degree as a child ten or twelve years of age, even though the body remained small. In the second year the baby continued to develop and reached an intellectual and physical degree equal to that of a person twenty to twenty-five years of age. In the third year its hair began to turn slightly grey and wrinkles began to form on its face. The rapid progress of age continued until the child when actually only seven years of age was so stoop-shouldered, wrinkled, grey, and depleted from old age that it passed away looking like a miniature old man. This child in seven years had gone through the equivalent of a span of seventy years. These matters should not be looked upon as freak conditions but merely as unusual operations of some of the natural functionings within the human body. No fountain of youth has actually ever been found nor has any real elixir that would bring back youth to old age, but there is a metaphysical, mystical process whereby regeneration may be started in the human body even in the middle age or later. These processes can only be developed after the individual has been slowly prepared for them through a number of years of mystical study and psychic development. That is why the process and the principles pertaining to it are revealed only in the highest degrees of our work and then only to those who have made the proper progress and development during the preceding years of study and devotion to the work.



OUT OF THE EAST THEY CAME!

CARAVANS, heavily laden, seeming to rise out of the desert sand dunes, slowly move forward, ever westward and toward the sea. For centuries the cleft hoofs of the "Ships of the Desert" have churned the trackless wastes of the Sahara, bringing their strange wares to the ports of the Mediterranean. In quaint marts the raucous voices of the camel drivers intermingle with those of shrewd merchants as the treasures of the cargo are offered to the highest bidder. To the ports of the world are shipped the exotic perfumes, exquisite tapestries, and the handiwork of these mysterious people of the east, the world's first great craftsmen.

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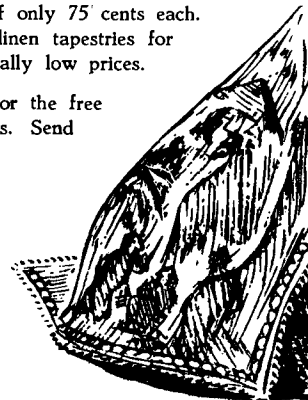
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**ROSICRUCIAN
SUPPLY BUREAU**
SAN JOSE, CALIFORNIA



The ROSICRUCIAN FORUM

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THE ROSICRUCIAN ORDER.

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We should ascend out of perversity, even as we ascend a mountain that we do not know, with the aid of guides who do know. None who sets forth on an unknown voyage stipulates that the pilot must agree with him as to the course, since manifestly that would be absurd; the pilot is presumed to know; the piloted does not know. None who climbs a mountain bargains that the guide shall keep to this or that direction; it is the business of the guide to lead. And yet, men hire guides for the Spiritual Journey, of which they know less than they know of land and sea, and stipulate that the guide shall lead them thus and so, according to their own imaginings; and instead of obeying him, they desert and denounce him, should he lead them other-wise. I find this of the essence of perversity.

—From the Sayings of Tsiang Samdup.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SOORES:

During the Convention period here from the 8th to the 14th of July, it was my pleasure to meet several hundred of our enthusiastic members of this Forum family. I learned from them exactly how the distant members of our large reading group enjoy these Forum discussions. I was glad to learn that even the most personal and intimate details of our activities here and the really personal and intimate problems of our Forum members are of the utmost interest to all of our readers. It appeared from their remarks that our Forum discussions were being received and accepted in the very spirit in which we wish to have them accepted. It seemed that everyone understood that in the comments which I make before the Forum and which are published in this Forum magazine I am not expressing my own purely individual and personal opinion but the opinion of the organization, except in such cases as where I distinctly state that my remarks are of a purely personal nature.

It has been said sometimes that the attitude of the organization in regard to every point and principle is wholly my personal attitude, and that as I think so the organization is being forced to think and that when all is said and done, everything about the organization and its teachings represents my personal belief and my personal attitude. This is not true at all, as many members here at the Convention learned from conversations with me. There are many things, perhaps minute and unimportant to the general membership, which are laws and principles of the organization, and with which I do not agree personally, and there are many opinions which I have as a private individual which are not precisely the opinions and attitude of the organization. Many of these are still mooted points insofar as I have not been able to prove to myself that I am wrong and that the organization is right, or that the organization is wrong and I am right. I do not change my own personal opinions merely because the organization entertains or promotes different opinions. I have changed many of my personal opinions in past years through learning from close observation and close contact with our members that the opinion and attitude of our organization in regard to certain matters was unquestionably right and I was wrong.

Take, for instance, the rule of the organization that it should have a period of silence or worldly

inactivity for 108 years after every 108 years of outer activity. I think that rule should be changed and that it should have no periods of worldly inactivity. I think that the attitude of the organization in not attempting to force some reforms in the lives of some of its members is wholly wrong and that at some point in the advancement of the members through the degrees there should be a place where all members will agree to adopt certain reforms in their lives for their own good and the good of the organization. I have found it helpful to my own personal affairs and to the affairs of the organization to adopt some such reforms, modifications, and changes in my life, and so have the members of my own family and many of my intimate associates in the work, but the organization distinctly states in its rules and regulations as they exist today that no such reforms or change should be made compulsory. Until the International Council or the Grand Masters decide otherwise, we will obey the regulations of the organization despite my personal opinions. I do not believe, either, that the Order should take a neutral attitude in regard to cosmogony and leave the subject of our universe and its cosmology and astronomy open to private research and not officially promulgate definitely a new form of cosmogony that would modify the present popular misconceptions of the universe.

I did not agree with the vote of the 1930 Convention which adopted the opinion of a few promoters of the idea that the autocratic form of government of the Order should be modified and the autocratic authority of the Imperator limited almost exclusively to doctrinal and ritualistic matters and placing practically 99% of the administrative powers in the hands of various councils, committees, boards of directors, etc. Yet I did not protest at the resolution they adopted and I did not protest at the changes made in the constitution of the Supreme Grand Lodge and the Grand Lodge in that regard except to go on record as definitely objecting. Four years of struggling with those complicated constitutions, with their divided power and authority, opened the gates to a flood of difficulties here at Headquarters and in every one of our local lodges and chapters where the autocratic authority of the masters and officers was also restricted or modified.

It was not a surprise, therefore, that at the recent Convention here in July there was an enormous protest on the part of all of the

District Commissioners, Grand Councilors, delegates, and members against the continuance of those unsound constitutions and that not a single branch of our organization or a single representative group of members from the entire North American jurisdiction protested against an immediate return to the ancient landmarks of the organization, which include the complete autocratic authority and power vested in the Emperor in all matters and especially in administrative matters.

I did not approve of the idea that any member who was found to be doing or saying things or living a life inimical to the best interests of the Order should be retained in full status in the membership of the Order until a long and cumbersome trial could be held by the members of his lodge or chapter and after a complicated process of investigation suspended from membership. For the good name and integrity of the Order and to maintain its exclusive standards, the Supreme Officers should be able to immediately suspend or expel a member whose conduct, attitude, or method of living is not precisely what the Supreme Officers believe it should be. Very often the conduct of some malcontent is known only to the Supreme Officers and is of such an insidious and intangible nature that those associated with him in his lodge or chapter would know nothing about it and would exercise that tolerance and forbearance that is commendable in most other circumstances, but which cannot be permitted in an organization that has for centuries been severely strict in this regard. Four years of experience with this tolerant attitude and the complicated mechanism of removing a member has cost many of the lodges, chapters, and especially the Supreme Grand Lodge large sums of money in various ways and resulted in many forms of detriment and delay in its progressive work and I am glad that the organization as a whole has discovered this error.

All of these things show that the organization is not wholly influenced by my personal opinion and belief and I could cite hundreds of instances where I partially disagreed with some idea or practice in the work relating to its administrative matters and occasionally in some of the precise ways in which the principles are related to our broader activities in universal matters. I have no difference of opinion in regard to the precise teachings of Rosicrucianism, for I have found everyone of these to be based upon truth and wholly dependable.

However, our members seem to be more and more enthusiastic about our Forum discussions and this Forum magazine and I want to greet all of you again at this time with my expressions of appreciation of your fine comments and your hearty cooperation.

One thing that has greatly impressed me in recent years has been this matter of cooperation. Whenever I have ventured to recommend anything from a book to the work and activities of some humanitarian or uplift organization the response on the part of our members has been wonderful. When we recommended the activities of the United States Flag Association the response at Washington was far greater than from any other fraternal organization or any religious body or any group in North America. Recently I recommended the activities of the Pathfinder Association in its good work in the public schools. They have notified me that never before in the history of our work has the recommendation of their work brought so many hundreds of inquiries and so many pledges of cooperation. Publishers of books have told me that when we have spoken kindly of or recommended a book not sold by us and in which we have no financial interest whatsoever, the response on the part of our members has been tremendous.

Every month there are matters presented to me by members and by those who are not members asking my help and aid in the form of recommendations to be made in our magazine because of this hearty response. Many of these are financial or investment propositions. Others are purely commercial ones. Some are political and others are religious. Many have a selfish motive back of them. A large number I am not acquainted with and know nothing about and could not recommend. Some publishers who have a large quantity of unsold books on hand which discerning readers have already discovered to be worthless have thought that through personal inducements they could secure my recommendation and unload these books upon our members. I have rejected a thousand such propositions to one that I have recommended for I want to continue deserving the opinion which our members now have. They frankly state that they take my recommendations seriously and as unbiased and dependable. That is why there is such an unhesitating response to such recommendations. But this shows what a power there is in our organization and while it might be a power that could be wrongly used for a brief period by wrongly taking advantage of the faith of our members, such a thing would soon annihilate itself and the great power residing in the cooperative action of our members would be lost and it is this power which I wish to maintain at all costs and as the greatest asset of the Rosicrucian organization in North America. It makes an impregnable wall through which the forces of darkness have not been able to penetrate. The faith of our members in the integrity of the Supreme Grand Lodge and its officers today is like that

which the members have had in their superior bodies and officers in all of the ages of the past and it is the one thing that has made the Rosicrucian Order the oldest continuous society of fraternal activity and spiritual unfoldment known to man and we mean to maintain this regardless of any sacrifices that must be made or any personal inconveniences that come in our path.

Fraternally,

H. SPENCER LEWIS.

Some Good Legal Advice

During the last Convention a number of members consulted us in regard to personal matters and I find that some of them deal with matters that have come up in our correspondence a great many times. One of the most important of these subjects is that dealing with the loaning and securing back again of certain sums of money. We would say to all of our members that if any of them at any time in the past loaned sums of money to friends or acquaintances, business people, or others as a matter of friendship or on security or with an IOU or some other form of promissory note they should take steps to see that these notes and promises are renewed.

It seems that during the recent years of economic depression many persons hard pressed for money for their own use remembered that in past years they had loaned sums of money to other persons for various reasons. They had loaned these sums in good faith often without security and generally with just an IOU or a receipt of some kind as confirmation of the loan. Thinking that they might now turn to these persons for help during the depression they sought a return of these loans and discovered that they were outlawed and uncollectable. Many of these persons were heartbroken to find that the good friends to whom they loaned the money took advantage of the laws of the land in regard to the outlawing of debts and now claimed they would not pay the money and challenged the loaner to attempt to collect it.

Those who are unacquainted with legal methods should know that in certain states of the United States and in certain sections of all countries there are laws which make debts of this kind uncollectable after a certain number of years have passed. If you have loaned a sum of money to anyone and have a promissory note or IOU of some kind locked away in your tin box or deposit box, you had better inquire now from someone who can tell you about it whether that loan has become outlawed by the passage of time. In some parts of this country the passage of four years will outlaw such a debt and you cannot collect it or secure it in any way. You may

be resting secure in the belief that you have a receipt or promissory note or acknowledgment of some kind only to find ultimately that the piece of paper is worthless.

If you go to such a person who owes you money right now and ask him to make a new receipt, a new promissory note, you will be protecting yourself. They may not be able to pay you the money but they may be willing to make a new note or make a partial payment and give you a new note. Then the time limit on your debt will begin with the new note and not with the original one. On the other hand, if anyone owes you some money and you have no note or receipt and wish to protect yourself, you should write that person a letter and ask him to make a partial payment even if only a few dollars and you can then establish by means of a receipt or statement given by them to you the fact that you have received a partial payment. The time limit on such a debt will begin with the partial payment and will give you an additional time in which to collect it instead of becoming outlawed by the years already passed.

Do not count upon the friend to whom you loaned the money always being your friend and always being able and ready to pay. Protect yourself if the amount of money is something that will mean a great deal to you in the future. One who borrows should be grateful enough to renew the pledge or note. If such a person will not do so it is better to discover it now than some time in the near future when in need or want you will be counting upon the friendship being of that quality that will serve you in honesty and integrity.

Drugging For Truth

One of our good Fratres in Berdoo, California, states that he has recently read in a scientific magazine the statement that certain so-called "truth" drugs such as scopomalin and sodium amytol can be administered to certain persons thereby placing them in a semi-conscious state of mind wherein the memory of the subconscious mind is laid open to all recorded facts, and if a person in such a state is questioned regarding any of his past activities he will subconsciously reveal what is in his memory storehouse and thereby tell the truth. The argument is that if this drug is used upon criminals or persons of any class the answers to all questions will be truthful.

This is one of the absurd ideas that pushes its way into public print and makes very fanciful stories for the Sunday magazine sections of the newspapers. There are many drugs that place persons in subconscious states and there are many persons who will tell the truth in a subconscious

state just as they will tell the truth when in a normal waking state, but there are just as many persons who will lie and deceive deliberately and even knowingly while within the subconscious state from any drug or from any process of hypnosis. In the first place, we must remember that there is an inherent tendency or basic instinct in all human beings called self-preservation. In all serious situations and conditions of life this very primitive and basic instinct will dominate even the most cultured and refined persons and will cause such persons to become murderers or the enthusiastic users of destructive weapons. It has made peaceful, gentle women frenzied with a power to destroy, especially where the lives of her young ones and herself are at stake. Even among the tenderest and most domestic of small animals the instinct of self-preservation when aggravated to the extreme will turn them into ferocious creatures. This same instinct will make persons cunning, careful, and evasive in their answers under any and all circumstances.

Any person who is in an induced subjective state, either through drugs or a mental process, and is still capable of hearing, analyzing, and answering any questions put to him, will still be able to respond to the instinct of self-preservation. In other words, any person who is in such a borderline state of subjective consciousness that he is still able to hear questions and think about them and give any kind of answer, will still be able to protect himself and exercise the self-preservation instinct and deliberately falsify in his answers, comments, and acts so as to protect himself and mislead those who are questioning him. It is not true that such a person would give any answers or state any facts that were incriminating or which would endanger his safety or his best interests.

Persons might be placed in such a drugged state or such a psychological condition that some of their quick and keen thinking is inhibited or slowed down and in such a condition a clever questioner might ask so many questions in so many roundabout ways and with such rapidity that the person answering would make mistakes and become involved or entangled in his own attempts to deceive and lie. In this way certain points of truth might be extracted from such a person. But it is not even necessary to drug anyone in order to entangle him in any web of deceit or to break down a false story through clever questioning and roundabout examination of the facts. The use of the drugs referred to above or any others for the purpose of extracting the truth would be a very dangerous process and could not be accepted by any legal court as competent evidence. If too much of the drug is given the person would become stupid and in-

competent to give any answers of reliability. Deep sleep, a state of coma, and even transition might occur through an overdose of the drug. If too little of the drug is given there would be no guarantee that its effects were in any way modifying the usual process of thinking or assuring any one of truthful answers. How much or how little of the drug should be used is a matter that would have to be carefully determined in each and every individual case, for no two persons are precisely alike in their reactions to drugs of any other forms of hypnosis. We see, therefore, that this sort of fanciful "scientific" invention is merely interesting reading of no profit to anyone and of little harm to science.

Contacting the Cathedral

I have before me here a very interesting letter from one of our members who is of the orthodox Jewish faith and whose husband is a Rabbi of the Jewish faith. She says she became interested in some of our higher monographs that revealed the origin and true purposes of the Baptismal ceremony as used in modern times, and in consulting with her husband and reviewing the orthodox Jewish rituals and principles she recognized at once in our monographs the real explanation and mystical purposes back of the symbolical and ritualistic bathing which is quite an important feature in the orthodox Jewish faith.

She also said that she came to realize through our explanations and an analysis of ancient rituals that there was an important relationship between bathing and Cosmic and spiritual attunement. Then she said one evening just before going into her sanctum to make her contacts with the Cathedral she bathed and discovered that as a result of the bathing she could make her contacts with the Cathedral easier and better than ever before. She therefore writes to say that she believes that this process which she is carrying out now consistently of bathing just before going into the sanctum to make Cathedral contacts will be a very helpful thing to all of our members. I am passing this idea along because I know that in this process there are a number of mystical and spiritual laws involved and I am sure that a majority of our members can carry out this process.

Incidentally, we are all pleased to see how many persons of different faiths are able to unite in our work and unite in peace, harmony and love in the Cathedral of the Soul.

Attuning To Colors

Here is an interesting question brought up by a Soror living here in California. She says that if it is possible for man through psychic develop-

ment and the development of his inner powers to attune objective things with himself or, in other words, to attune himself in harmony with objective things or change the natures of objective things around him, why is it that she cannot, for instance, adjust herself to the color of gray, which color annoys her exceedingly in clothing, furniture, wood trimming, etc. It is true that there are a great many persons who are annoyed or feel uncomfortable and out of harmony with certain colors. We have touched upon this matter many times in the Forum and in our master monographs. It is also true that the developed adept can adjust conditions around him and change the vibrations of things around him to harmonize himself and he can change the hidden or internal and psychological vibrations to harmonize with external things. But when we come to the matter of the colors that affect us inwardly, we are dealing with a very complex problem and with certain fundamental conditions.

The reason why certain colors are unpleasant and inharmonious to certain individuals is because the rates of vibrations of those colors are out of harmony or out of sympathetic attunement with the rates of vibrations of their own aura. In this particular case the Soror is affected unpleasantly by the color of gray. The reason is that the vibrations of gray set up an inharmonious effect upon the vibrations of her own aura.

It is obvious that this Soror could not go about changing the vibrations of everything that is gray. She may avoid gray clothing and may feel unhappy that she has to avoid such a color that is often very appropriate and very pleasing in many ways. But she could not avoid the color of gray in every place she went and in all of the things which she contacted. It would seem, therefore, that the next best thing to do would be to change her own vibrations so that they would be harmonious and sympathetically attuned with gray. But here is where the great trouble lies. To change the vibrations of her aura would mean to change her entire constitutional health, the keynote of the vibrations of all the cells in her body and the fundamental keynote of her psychic self within. All of these combined constitute the vibrations of her aura and to change that aura to such a degree that its frequencies and its potential nature would be in harmony with gray or with any other special color with which it is not in harmony now would mean such a great and fundamental change in the entire nature of her body and the entire nature of her psychic self that she would have to be practically reborn and regenerated.

Such changes in the aura do come about with mystics but only gradually as they evolve and develop to the highest degree of psychic unfoldment. It takes years for the lower vibrations of

the average individual's aura to reach a higher degree and as they reach the higher degree they become more definite in their attunement with other vibrations. This good Soror is undoubtedly reaching a point in her work where her aura is developing to a definite keynote and this definite keynote is out of harmony with gray and may be definitely in harmony with several other colors. To change this keynote would mean to undo all that she had acquired in development in the past and to start all over again. Is such a thing worthwhile merely because of the unpleasant sensations associated with the contact with the color of gray or the tones of gray?

Every mystic on the Path and developing student of the mystical principles becomes attuned very positively with one color and very passively with a number of others. At the same time he becomes very positively out of harmony with one definite color and passively out of harmony with a number of other colors. For this reason all of us will find as we progress along the Path that there is one color more than all others that pleases us and is beneficial to us and gives us a sense of serenity, wholesomeness, vitality, and joy if we surround ourselves with it, and we all find that there is another color that has the very opposite effect. We are not alike in the color that is kind to us and not alike in the color that is unpleasant to us. For this reason there is a great variety in psychic auras and in attunement. To set about to change one of these, however, would benefit us very little. If this Soror made herself gradually in attunement with gray and changed her whole psychic and material being in doing so, she would find in the end that while she made herself pleasantly attuned with gray she had gradually made herself out of harmony with some other color and perhaps out of harmony with one that is in sympathy and in harmony with her being now. None of us can be in harmony with all of the colors for such an aura and such a rate of vibrations cannot be possessed by any living individual.

Paying For Advice and Help

Frater Taylor of Vancouver offers this argument to the Forum: "What are we to do for the thousands who are absolutely unable to pay any money for the instructions and advice they need? I realize that no institution functioning on a material plane can carry on its work without material help and finances, but that answer is not sufficient. Against it stands the fact that no individual actually desirous of improving himself should be denied the right to do so through lack of physical means to obtain guidance and instruction. Comparing our Order to an educational institution, is it not a fact that a large

number of educational institutions grant scholarships to worthy students?"

Frater Taylor has already attempted to answer some of these questions and the spirit of his answer shows that he has a very fair and honest grasp of the problems involved. But the truth of the matter is that neither our organization nor any other of its kind denies to any person the right to secure the knowledge he desires without paying for it.

If I have a piece of merchandise here in my factory which I and my co-workers have made and find that its cost and all the other costs involved in producing it warrant us in placing a price of \$50 upon it, and we offer that necessity of life at \$50 and there is some individual in Chicago who needs this article very badly but does not have the \$50 and cannot secure it from us, therefore, I would like to know whether his inability to secure the article is due to our refusal to give it to him without the money or his inability to provide just compensation for the things he seeks.

In our case here at Rosicrucian Park we have open meetings and meetings for members, public lectures, discourses, reading room, illustrated lectures and everything else that we can possibly offer to the public absolutely free in addition to our teachings. Many of our lodges throughout the United States carry on public lectures and have free reading rooms and otherwise offer many of the benefits of our organization to those who are seeking for these things and who need these things. Now let us presume that some individual living in Indianapolis hears about our organization and becomes convinced that he needs the teachings that we are offering here in San Jose. He writes to us and says: "I am living in Indianapolis and you are in San Jose. I cannot rightfully ask you to come to my city and conduct these lectures in this city or near me so that I can conveniently receive instruction without cost, but on the other hand, I have no money whereby I can journey to San Jose so I want to know what is to be done about it."

Now let us assume that this person is a very sincere inquirer and seeker and that every investigation would show that this person in Indianapolis should have the benefit of some of our teachings or even all of our teachings. What are we going to do about it? The first thought of the average person is that we should send the teachings to him, regardless of the fact that he cannot help in paying for them. But, on the other hand, what excuse or explanation would AMORC have in going to the post office at the end of the week and saying that it wanted \$500 worth of additional postage stamps to use on free lectures it was sending to members who could not pay and because these worthy persons should be

helped the post office department of the Federal Government should give us the postage stamps free? And suppose that in securing the paper, the typewriters, the services of stenographers and clerks in preparing these lectures we should make the same excuse for not paying for the material and services used. If AMORC dues do not pay these expenses somebody else must pay them.

Let us presume that one of us has made a great discovery of some marvelous Cosmic law that affects our health and our way of living, and let us presume that after discovering the law we have worked weeks and maybe months in testing it with hundreds of individuals in proving that it was true and working out a method whereby the newly discovered law might be adjusted to everyone's life. And let us suppose that all of this investigation and testing has resulted in the compilation of a large handwritten manuscript of a hundred or more pages. And let us presume further that some individuals living in Canada, or the eastern part of the United States, or Mexico, hear through some friends that we have made these discoveries and have prepared this great manuscript. And suppose they need this advice and discovered information very badly and write to us and ask how they may derive the benefit of what we have discovered and tested and written. We could say to them very frankly: "If you come to San Jose and have the time to sit down in our studio or our sanctums and read this great manuscript you are at liberty to do so." But suppose this individual at the distant point writes and says: "I cannot afford to journey to San Jose; therefore, someone will have to copy the manuscript and forward it in an envelope, seal it carefully, and mail it to me to read in the convenience of my own home."

Is it to be expected that we who made the discoveries and wrote the original manuscript should sit down and spend hour after hour of the day and night making copies of it to mail freely to everyone who requests it? You know that would mean devoting one's entire life to working on one manuscript and accomplishing nothing else. If, on the other hand, we engage the services of stenographers and clerks to sit at typewriting machines and make many copies of the manuscript and put them into envelopes and mail them to all seekers, the next question is who is to pay for the services of the stenographers, typists, the clerks, and then for the material and the postage. And who, pray, would receive all of these letters and open and read them and classify and index them and keep a record of the outgoing manuscripts? And who would pay for the rent of the building and offices in which such a stupendous work would be carried on?

We are perfectly willing that those who cannot pay for the instructions they desire should come here to San Jose and enjoy all of the free privileges of our public meetings, but we cannot transport ourselves to all of these individual points and deliver the lectures personally.

We have done our utmost in giving to the public in North America as much of our teachings as it is possible to give to persons who are unclassified, perhaps unqualified, unlisted and unknown. We have spent a very large proportion of the money which comes to us in furnishing the libraries with free magazines and books. Twenty-five hundred public libraries have complete sets or duplicate and triplicate sets of our books and our magazines. As I have stated before, no other organization of our kind has ever been so generous in this regard. It is possible for seekers in almost any locality to go to a public library and read all of our books and the magazine each month.

Now it is true that some institutions have scholarships, but these scholarships are the result of endowments that have been donated by wealthy members. The funds for such scholarships do not come out of the nominal funds of tuition paid by students. AMORC does not have any such scholarships simply because no members have ever endowed any, and I have every good reason in believing that the reason no scholarships have ever been endowed is because the average student on the Path realizes one other great fundamental law that has been overlooked by those who argue in behalf of free instruction.

This great fundamental law is briefly stated as follows: Until one is able to give some compensation for that which is received he is neither ready nor qualified to share in the great wisdom which he believes he requires. It should occur to those who argue in behalf of free instruction that if the portals of every such institution as ours were open wide to those who could make no contribution, no form of compensation, and yet who think or believe that they are ready and qualified for the instruction, we would have an influx of thousands upon thousands of students and we would find sooner or later that we were "casting our pearls before swine." It is not true, as some persons argue, that the mere desire or even an intense desire for knowledge and wisdom constitutes all of the readiness and all of the qualifications for receiving what is desired. At no time and in no place in civilization were all human beings given equally and alike all of the benefits of Cosmic blessings. There are Karmic and other reasons why some must continue to walk in darkness for a while; why others must continue to walk merely in the shadows; why others may glimpse the distant Light on the horizon; why others may be within the very pale of the Light

and yet not able to reach forward and grasp the cherished object; and why others must struggle or make sacrifices or in some way earn and deserve the things they desire.

You may ask whether we have ever tested this theory to be true and we want to frankly state that we have made every kind of reasonable, rational test that it is possible to make. A few years ago we took one thousand names of persons who had written to us about our membership but who had replied that they could not join with us because they were unable to pay the registration fee or the dues. We picked one thousand such persons who appeared by their handwriting and comments to be fairly intelligent, seemingly sincere and extremely anxious. To these thousand persons we sent a letter stating that we would defer the payment of the registration fee and the payment of dues for six months providing they signed a paper agreeing to carefully study the lectures and lessons and derive the utmost of benefit from them. We received hundreds of letters expressing appreciation and thankfulness. Over nine hundred of the persons accepted our generous offer. All were enthusiastic and joyous. And then we watched our records of these special students. One by one they began to drop out of the studies, failing to make reports, failing to answer the examination questions we sent to them, failing to comment on any of the experiments or exercises they were asked to perform, and finally in answer to a questionnaire sent to them we found that 90% of them had laid aside many of the monographs without opening them or had read them on a railroad car or while walking along the street or at lunch time in their place of employment. Only a fraction less than 5% had even bothered to prepare a sanctum at home or to select a definite night for study. When we wrote to these students and asked them to agree to reading the lectures more carefully and to arrange a sanctum and do the other things we asked as just compensation for the expenses involved in sending the lectures to them, they frankly wrote and stated that since the lessons had come to them so easily, cheaply, and freely, they did not believe they were of the great value anticipated and they saw no reason why they should upset the routine of their lives in carrying out our instructions or adhering rigidly to any system of procedure. I feel perfectly safe in saying that of the nine hundred or more students accepted under this plan not twenty-five of them ever became the devoted, sincere, careful students found in our regular membership.

Other tests have been made by some of our lodges. Every one of our branch lodges will tell you that the occasional member that they have allowed to come into their ranks without fees or

dues has been an indifferent student, looking upon the entire matter as something that was only casual and to which he was in no way obligated or bound and dropping out of the work at the very first opportunity.

Then we have hundreds of members who have tried to help someone else by paying his fees and dues. Each of these has discovered that it was a great mistake for it was later found that such persons were not as deeply interested as they professed to be and did not feel any degree of obligation or appreciation.

For the last ten years we have made it a rule not to accept any members whose fees and dues are being paid by another person. One notable case is that of a woman living in California whose friend offered to pay her dues a year ago and for over a year we have refused to accept it and stated that until that person was so situated and so prepared to pay her own fees and dues we could not accept her as a member. This greatly surprised the friend and prospective member alike. The prospective member was especially annoyed, but as time passed on she began to realize that there was some good reason and, therefore, she prepared to make sacrifices and to change her course of living so that in some way she could meet the financial obligations. When she was ready and finally sent in her application she was more convinced of the soundness of our principles than she would have ever been had we admitted her under other conditions and to this very hour she agrees with our attitude in this regard.

I am not going to say that it is merely human nature for persons to judge the value of anything by the price they pay for it. We know how true this is as a human weakness or human tendency. But we also know that if for some reason the Cosmic does not arrange matters whereby an individual can meet certain obligations in compensation for the knowledge he desires, we do not help the situation by overcoming or setting aside the Cosmic law and giving that person that which the Cosmic has not yet provided for him.

If there is some sincere seeker in your neighborhood whom you believe really needs and really desires our teachings and yet the Cosmic has not arranged any way in which he can share in the obligations or make some compensation for receiving what he desires, you may feel very safe in saying to yourself that the Cosmic is not ready for this individual to have such instruction.

It is not we who determine this matter but the Cosmic and the individual himself. The greater the knowledge, the greater the blessing, the greater the sacrifices and efforts to secure them and to give such things to the seeker who is not

ready or not prepared is to make a serious mistake.

I think this is why our fortunate members throughout the organization will make contributions toward the new University Building or toward any big plan that we are working on, but will hesitate to make any endowments toward free scholarships for those who are unable to meet the nominal expenses of membership in our Order.

“Knock and It Shall Be Opened Unto You”

It is very easy to quote this ancient phrase and to think that it applies so freely to all of those things which are associated with the Cosmic or the spiritual world. But all of the teachings of Jesus and of the greatest avatars show that the person who is seeking and wanting must do something on his part to earn and deserve what he wishes. It is true we are told that we shall knock and it shall be opened unto us, but even knocking at the door requires effort. Furthermore, it requires a journey to the place where the door is located. Certainly, it does not mean that one can sit conveniently at home in a chair by the fireside or where there should be a fireside and by merely desiring something have that desire fulfilled by others bringing the things we wish right to our very door and dropping them into our laps. This old proverb really meant that the sincere, devout seeker should seek out the place where the things he desires are to be found and there journey in worthiness and humbleness and at the great portal knock upon the door and plead for what he wishes and at the same time offer himself in service to earn and deserve what he seeks. It certainly does not mean buying a one-cent postcard and writing a letter to an institution or temple or school and stating that because he believes he should have the things he asks for they should be sent to him freely and without compensation.

Drinking Water

Now rises Frater Kugelmann of Illinois who says that he wants to register a strong approval of the experiment in one of our lessons dealing with the drinking of water, especially the water that has been vitalized through the experiment of the evening as given in one of the lessons. He says that drinking the water and following the process in the lectures has resulted in great benefit to his health and that drinking other glasses of water during the day has put him in excellent physical form where he is able to work harder and be more healthy and happy than he has felt in many years. He says, in fact, the first

test of this experiment was surprising in its effects upon his system. He comments on the fact that he is one who is employed indoors all day and that this help from the water was just the thing he needed to overcome the effects of his indoor employment.

We have tried to give so much emphasis to the drinking of water and not until members tried it with sincerity and a real devotion do they find the great benefits from it. If you have reached that monograph dealing with the experiment with the glass of water which is to be drunk after the experiment, give it every possible attention, and if any of you have not yet reached that monograph you can look forward to it for it is in the early degrees. Those of you who have passed beyond it would do well to go back and try it over again, for your own progress and development will enable you to have a greater manifestation than you had in the past. But to all of this let us urge again that you drink from six to eight glasses of water each day beginning early in the morning and ending with a final glass just before retiring. Do not drink this water with your meals but in between meals and let it be cold enough to be enjoyable, although the first glass in the morning may be hot, if you prefer, or cold. The body needs a great amount of moisture and the moisture in the body is being evaporated every hour. And unless you provide more of it the system cannot be flushed and washed inwardly as it should be and you cannot maintain a harmonic balance in all of the parts of the body. The lack of drinking water is one of the great faults of our modern methods of living

Drinking Liquors

And this reminds me to comment on a question stated by a great many in regard to the liquor situation in the United States at the present time. In answer to those who asked these questions, I want to say that the doing away of the prohibition laws has not increased the drinking of liquor in this country to the extent that many persons thought it would do. It is even doubtful whether there is being consumed at the present time as much "good" liquor as there was bad liquor, or so-called bootleg liquor, being drunk before the prohibition amendment was changed. Certainly the young people of America are not going wild over liquors and are not even drinking as much beer and wine as was anticipated. I know that there are a great many reformers and others who will want to argue this point with me and state that the change of the prohibition laws is rapidly ruining the country. I can only speak, of course, from observation in California and from reports coming from

our branches. Here in the West hundreds of stores were opened in every locality for the sale of wines and liquors of all kinds. At first the city and county taxes for licenses for these stores were very high and even restaurants had to pay an enormous fee for a license to sell beer and wine. In a few months the license fees were lowered and then they continued to be lowered because restaurants and stores could not afford to pay the fees, inasmuch as these fees were sometimes in excess of the amount of money derived from sales. Many of the liquor stores closed up and went out of business and others complain that the business is so poor that the investment is in jeopardy.

It is true that a few years ago our young people were indulging too freely in liquors, but it was more a case of enjoying the "forbidden fruits" than of any real taste and desire for the liquors. Even before the prohibition laws were changed the novelty of drinking contrary to law or carrying liquor on the person contrary to the laws was rapidly diminishing and it was notable that the jewelry shops and silver smiths, which ten years ago displayed many novel forms of silver flasks in their windows, in recent years were not carrying these because there was no longer any demand for them.

There is still too much liquor being consumed, however, and too many persons are drinking other things than pure water. I think on the whole that America and especially the United States could be classified as a coffee consuming nation. Good coffee in itself is not harmful but is really beneficial at times, and in the western part of the United States good coffee is in very great demand and there are many companies making and selling a higher grade of coffee than in any other part of the country. But too many persons take into their system no other form of water than that which is brewed in coffee or tea and this is a serious mistake. Pure water or that which is nearly pure but uncontaminated is a very definite and distinct blessing. It is unquestionably one of God's many great gifts and for that reason the human body was devised and designed to require and consume a great amount of water each day. If this water is not provided there cannot be harmony in the human body. There is no substitute for such a liquid and all liquors are especially taxing to the human body and very dangerous if taken in more than very temperate amounts.

The Sin of Drinking

We do not think, however, that the liquor subject should be discussed from the religious point of view because any arguments along this line are open to controversies from both sides.

There are those who point with some justification to the fact that while the Christian Bible does decry the use of liquor and point out its evils, on the other hand Jesus did make wine and offered it to others at least on one occasion without condemning it. Some of the greatest religious leaders in the world have used wine and have even been advocates of the nominal temperate drinking of beer. Whatever sin there may be in the drinking of alcoholic liquors is the sin against the human body and against the laws of nature and the divine expression which God created as the human being.

There are a great many who talk of the sin of eating flesh or certain articles of food and the sin of drinking, and to these persons I would recall another Biblical statement to the effect that what is more important than the things we put into the mouth are the things that come out of the mouth. If we will pay more attention to what we think and the way we express ourselves and the kind and unkind things that leave our lips, we will be doing a greater work than giving so much attention to a theological analysis of the articles of food we consume. Personally—and this is purely a personal opinion—I believe that God will more quickly forgive a person who occasionally overindulges in his food and drinking than one who overindulges in his words of condemnation, criticism, unfair judgment, deliberate lying, and cutting sarcasms.

Chain Letters

Once more the wild frenzy of the fanatics has broken loose in the form of a new epidemic of chain letters being mailed all over the United States. It is a sad commentary and reflection on the intelligence of the people of the United States when we say that such fanatical epidemics as this are very frequent in Europe or other foreign countries. We in the Western World like to boast of our cultural advancement, but with all of it we are prone to more foolish nonsense and to less good judgment than the people of so-called uncivilized countries. Can you imagine the primitive people of a South Sea Island scurrying over their island country seeking pieces of flat wood or stone upon which to chisel a lot of nonsensical emblems called words and sending these things to one another in the belief that if they would not keep up the series of communications some dire disaster would fall upon them? If anyone landed from a modern ocean-going steamer and entered the inner circles of these primitive people and tried to present such an idea, he would probably be beheaded or forced to live in a cave the rest of his life. Yet here in our Western World some foolish person can sit down and compose a prayerful letter that

is void of all good sense and intelligence and mail it to eight other persons with a dire threat that unless they mail copies to eight other persons something terrible will happen to them. And each of these persons seems to be frightened into writing the letters, for the letters do go on and on in circles all over this great continent until any person who is more or less prominent or whose name can be secured in a directory or is known to more than a dozen people will receive scores of these letters every year.

The latest one is the most ridiculous and nonsensical that was ever prepared and yet it is being taken seriously by thousands of persons and is being copied and remailed more prolifically than any of the previous chain letters. If you have not read it or heard it, let me quote a part of it to you. Here it is:

"This is a copy of a letter written by our Savior, Jesus Christ, found eighteen miles from Iconium forty-five years after our blessed Savior's crucifixion, transmitted from the Holy City by a converted Jew, faithfully translated from its original Hebrew copy, now in the possession of the Lady Cuba's family" Then follows the letter that is supposed to have been written by Jesus. It begins this way:

"Whosoever worketh on the Sabbath Day shall be cursed. I command you to go to church and keep the Lord's Day holy, without doing any manner of work."

This, then, is followed by a number of paragraphs just as foolish as the first one and ends with this ridiculous promise:

"And whosoever shall have a copy of this letter, written with My own hand, and keep it in their own house, nothing shall hurt them; neither pestilence, lightning, nor thunder shall do them harm or any hurt. And if a woman be with child and in labor, and a copy of this letter be about her, and she firmly puts her trust in Me she shall be safely delivered of her birth."

There is more to the promise but it is unimportant, and if we analyze this letter, supposed to have been written by Jesus, we will be instantly impressed with the absurdity of such a statement. How could Jesus have referred to going to church and keeping the Lord's Day holy when there had been no churches established during the time of His life and there was no Lord's Day to keep holy? Part of the letter refers to Saturday being the last day in the week for work and yet this is absurd for Jesus would never have made such a reference during His life time. And how could Jesus have said in a letter written during His lifetime that He wanted others to make copies and mail them to other persons? And do you believe that Jesus would have ever said that He personally would visit plagues and punishment upon those who did not

obey Him? Did Jesus ever intimate that He had the power, let alone the desire, to personally punish others with mysterious illnesses and different forms of suffering?

Many who have studied the psychology of these chain letters have often expressed the desire that they would like to see and just look for about ten minutes at the person who invented each one of them. I am sure that if you or I could see these persons, one glance would be sufficient to tell us how foolish it is to even think of reading more than the first line of such communications. There is only one way in which to stop this sort of thing and that is to tear up any such letter you receive and destroy it before letting it reach the hands of another person who may be susceptible enough to copy it and pass it on to eight, ten, or twelve others.

The American Indian

We have here a nice letter from Soror Perkinson in Oklahoma, who says that the blood of the Cherokees flows in her veins. She comments on what we recently discussed in this Forum regarding the conditions surrounding the American Indians and she states that she believes most of their conditions at the present time are due to Karma. But she takes issue with us in regard to one point and claims that it is her belief that the white man's civilization and the white man's regulations of Indian life have been a blessing to the lowly Indian. She says:

"The benefits that the U. S. Government has bestowed on the Red Man are manifold. I am speaking from the view-point of the Oklahoma Indians only for I do not know much about the other tribes. We have forty-two tribes here in Oklahoma. They were moved here by the U. S. army from Florida, Georgia, and other southern states, also from some neighboring and other northern states. The land that was given the Indians here compares in fertility with the soil from which they were moved, and in recent years the development of the great oil pools and lakes made their land much more valuable than they formerly held in other states. Of course, the oil fields are merely a 'lucky break'; the Government suspected nothing of these hidden resources when they moved the Indians here."

She then goes on to explain the method whereby the United States Government has appointed a dispersing agent under heavy bond who must look after the best interests of the Indian. An interesting part of this letter is as follows:

"The Government provides boarding schools and when the Indian child is six years old he is put in a boarding school for nine months of the year where he is fed, clothed, given hospital attention by Government officials free of charge,

while the older Indians are given hospital and medical attention free of charge also including dentistry. On some reservations today schools are furnished and in these clothing and all school supplies including one nourishing meal per day are given free. While the Government takes no interest in any form of religious instruction, this is amply furnished by missionaries of all Protestant churches and the Roman Catholic Church.

"The Indian has been severely criticized for his indolence. His ideals are different from the white man's. His vices are many and they were not nearly all learned from the white man. Maybe the Indian's morals are seemingly low. The Indian does not have the centuries of cultural background that the white man has. Just in the last 250 to 300 years has the Red Man heard of Christianity. Culture cannot be choked down the throat of an individual."

Our Soror's letter is a strong defense for the American Government in its attitude toward the Indian and we are glad to have this side of the subject reviewed. The fact remains, however, that generally speaking throughout the United States the Indians have not received the treatment they should have received, not because the Government itself was lax or indifferent but because some representatives of the Government, who have their position through political influence, have been partially inclined and have taken advantage of the opportunities afforded. The fact that within recent months and even since we last commented on this situation great changes have been made by the United States Government in the care of the Indians and in bettering their conditions and in criticizing what had been done in the past, verifies some of the things we have spoken about in these sessions. We still look forward to the time when many other evils affecting the progress and cultural development of the Indians will be corrected.

Speaking of the Karma of the Indians, there is no doubt but what the United States Government itself created a great deal of unfortunate Karma when it first dealt with the American Indians and in various ways the American Government has had to compensate for that treatment and work out its Karma. No nation of people can treat another nation unjustly without creating unfortunate Karma for itself, just as an individual creates unfortunate Karma through the mistreatment of an individual. But that Karma can be changed and just compensation made by our future treatment of the American Indian and I am sure that it is the desire of all Rosicrucians to see the various tribes of American Indians dealt with properly and all unfortunate conditions eliminated.

Heredity and Environment

Our next important matter for comment is a subject raised by a Frater in Kansas City. He wants to know whether our Rosicrucian teachings can explain which is the most important in its effect upon mankind — heredity or environment.

We have touched upon this very often in past sessions of the Forum and I think we have expressed the opinion many times that our Rosicrucian teachings and principles show that man has always been affected by both the hereditary influences and his environment. There are some modern writers on the subject of heredity who claim that these influences are very mild and of no consequence and that environment has had the greatest effect upon man. If our teachings are to be relied upon, we would say that the two are about equal in their influence upon man, but if we attempt to analyze this and go into specific matters we will find that in many things hereditary influences are more important while in some other things environment has been a dominating factor. On the other hand, a consideration of these two elements includes a third great factor, that of Karma. Generally speaking, however, man has had greater influence upon his environment than environment has had upon him and it is not true that man has ever been in general a slave of his environment; otherwise, we would not have had the advancement in civilization and in method of living. It has been man's constant desire to overcome his environment and man's great ability to do so that has resulted in the building of modern cities and the invention of modern methods of living. On the other hand, the struggle to overcome hereditary influences is a great struggle indeed and generally frustrated by the immutability of God's laws. As human beings we are much like plants and are the growth and development of the seeds which were planted, but in all things the will of man and the divine creative power within him enables him to modify or so restrain the action of both hereditary and Karmic conditions that he can, through the application of certain laws, change the course of his life and bring about a continuous improvement. In one generation many of the effects of heredity and environment can be almost completely eliminated through the use of the mind and will-power in man.

Ancestry

And this leads me to comment on another matter that has been touched upon in several of our recent discourses here and that is pertaining to "the blood of our forbears" and the influence upon us of our ancestors.

It is a strange thing, indeed, that in tracing the genealogy of families, practically 90 per cent of the stress is placed upon the masculine lineage or the blood of the fathers. The male line of family ancestry is always the one that is considered the dominant one. They speak of this person and that person having in his body the blood of his father and forefathers. Now the peculiar thing about it is that from a purely biological point of view man has very little blood in his body that he has inherited from the masculine side of his family. Neither his father nor forefathers transmitted any actual blood to him but merely a germ or magnetic polarity and all inherited blood has come from the female side. If we are to judge a man and his abilities and powers by inherited blood, we should trace the mother's side of the family rather than the father's side, and if we are going to give any emphasis to mental and physical qualities inherited through blood, we must give the greatest credit to the mother and grandmothers of each individual. But once again we can trace in this old belief the vanity of man in thinking that he is the most important creature on the face of the earth and that he alone passes from generation to generation the good things he possesses, while he carefully sidesteps and covers with a veil all of the evil things that he has transmitted not through blood but by his ignoble influences and selfish interests.

Marriage and Divorce

Now it is time for us to relax a little and smile and investigate a subject that is lighter and, what shall I say? I do not like to think it is a serious thing among our members, especially the divorce side of the subject, but evidently many of our members have not read what we said in this regard in the first volume of the Forum magazine, and since there are no more copies of that issue available we are asked to say something once more regarding the Rosicrucian point of view, especially of divorce.

Now, frankly, the Rosicrucian teachings do not deal with marriage and divorce at all. They seem to take the position that marriage is an institution that so far as the legal and ceremonial side of it is concerned, was formulated by man and divorce is nothing but a reversal of the whole process. Speaking from the spiritual angle, the Rosicrucian teachings look upon marriage only in its Cosmic sense. A real marriage, from the Rosicrucian point of view, is one in which the two soul expressions of individuals are harmoniously blended and united in ways and means that the average clergyman does not understand and the Justice of the Peace would probably never comprehend. In other words, in true marriage there

is a uniting of the inner selves long before there is any outer ceremony of the uniting of the hands and the bodies. When two persons are thus Cosmically united or harmonized there is seldom any need to think about divorce and there could be no man-made process of breaking the affinityship or the perfect blending of two such soul expressions.

But speaking of marriage in its social and legal sense the Rosicrucians have little to say except when it relates to the offspring.

I think that every sincere and sane Rosicrucian will agree with me in saying that the great trouble in the world today in regard to marriage and divorce is that marriage is too easily entered into and too quickly consummated. It is the ease with which persons enter into marriage that is the cause of so many divorces. If mistakes are made in marriage they should be corrected and it is just as evil for two persons who are not properly mated to live in common contact and in marital relations as it is for two unmarried persons. Children born to such persons are never the perfect representations of harmony that they should be and they have a Karmic lesson to overcome. The Cosmic evidently selects souls to enter into the bodies of children born to such unharmonized persons for the sake of giving them the benefit of the experiences and the lesson. But those who would have happy children who will be devoted to the parents, should see that before marriage there is a perfect blending and perfect attunement existing. Just how this should be determined I am not prepared to say, for I do not intend to set up any system of test and trial for marriage. That there should be some form of examination from a eugenic point of view is unmistakably right, for too many persons enter into marriage who are not physically qualified to carry on the life of a married couple, let alone the great work of bringing into this existence one or more children. But there should be some other tests also and there should be as much difficulty placed around the methods of marriage as there is placed around the methods of securing divorces.

As it is today, in most civilized lands, a young couple can meet under the spell of the moonlight or at a party or social and finding some points of congeniality or agreeableness think that they are in love and ask one another whether they desire marriage. Upon their own determination to become married they are not required to do otherwise than in some lands secure a marriage license for a small fee and publicly announce that they are going to be married. From that moment on nobody interferes or investigates, no court hearing is held, and no legal advice given. The two persons merely decide that they

will marry each other and someone performs the ceremony and it is all over so quickly that sometimes either or both of the couple are shocked at the suddenness of the change that has come into their lives.

When it comes to divorce, however, this same couple cannot sit out in the moonlight on the banks of a river or ride in an automobile and decide between themselves that they have made a mistake and agree to separate and have the agreement immediately fulfilled. They must proceed to have a court investigation and a hearing and meet many other requirements before the divorce can be granted. In many states the requirements are such as to force the individual into false pretensions and unfortunate situations and leads to falsehood and deception.

As long as a couple may marry upon their own agreement to do so then they should be allowed to separate just as easily, providing there are no children. But if marriage were made as ceremonious as divorce is, or restricted to those who could prove their worthiness to marry, there would be fewer divorces.

Certain it is, however, that the living together of a couple who no longer love each other or even highly regard and respect each other, is a social sin and may become a sin against the children of such a marriage. The fundamental requirement of a happy marriage is not only love, but a sincere respect and regard for each other with a willingness to make every sacrifice for the happiness and safety of the companion. Once the love or respect is gone and the other elements that make for a happy union have disappeared, it is most unfortunate for society and unfortunate for the individuals for them to live together, and unless there is some possibility of reconciliation based upon the elimination of passing misunderstanding or an agreement on the part of either one or both to correct unfortunate habits and customs, there should be no attempt to an unhappily married couple to work out their Karma in the marriage state.

Mystical Music

I think nearly all of our members throughout the United States and Canada enjoyed the Sunday radio programs that were carried on for a year over the entire Columbia Broadcasting System coast-to-coast network. This special program was called, "The Cathedral Hour." The music was selected and the orchestra directed by one of our members and the director of the program did his utmost to present a period that was strictly in harmony with the work of our Cathedral of the Soul.

The program director who also helped our activities very greatly by introducing other inter-

esting features in various Columbia programs has been very anxious for some time to organize a Rosicrucian choir in New York City composed of a large number of our members for the purpose of putting some special programs on the air at regular intervals throughout the coming year. He has met with some difficulties in finding the right period of time and it may be many months before his plan can be carried out. In the meantime, he is planning to arrange rehearsals for the choir and the proper instruction in the correct method of singing anthems and other musical numbers that will present the mystical features of the voice and music.

I think that all of our members will be interested in hearing some of the comments he made in a recent letter to the Imperator in which he speaks of present-day musical programs and their value, and compares the better kind with the popular forms of music.

Speaking of the difficulty in finding musicians and orchestra leaders and others who value the spiritual qualities of mystical music and of the better class of musical programs, he says:

"The East here has gone absolutely 'night-club' in its conception of entertainment and many of the popular directors of musical programs in various theatres and concert halls seem to judge everything from this standard. All of our capable concert singers have been let out. Though I love conducting an orchestra and arranging great musical programs, my real interest is in choral singing and in the interpretation of choral music. Those who arrange popular programs are ruling choruses out except for the singing of the sentimental mush from Tin Pan Alley. Ambitious teachers and out-of-town conductors are willing to supply radio stations and other places free with all of the tin-pan singing groups they want. I am afraid that I will have to travel out of town and toward the West to find places where the better music is appreciated. The 'Cathedral Hour' and my light opera gems were particularly popular out West. Today I listened to a broadcast program from Ripon Cathedral in York, England. They sang an anthem that was frequently used on the Cathedral Hour program.

"Today I happened to reread one of your earlier letters dated December 22, 1933, in which you very clearly elucidate the psychological effect of the folk-song. Although I cannot analyze or so logically express the ideas as you do, I know and feel this effect and its emotional sway upon the audience, yet I do feel that the singing of many of the master classics is spoiled, not by the singers but by the conductors who emphasize the mathematical values of the musical notes and frequently miss or ignore entirely the composer's inspiration and that elusive

something that mere words but faintly suggest. Another mistake—and a grievous one—is that to a great majority music is but the means to an end, and that end usually is 'show.' The value of the music is quite secondary to the singer. Even the critics have fallen into the same error. If the singer can take a high C, or flounder through a formidable cadenza, the banality of the music is ignored and the singer applauded to the echo. I would much rather go to a circus and watch the trapeze artists, or watch a conjurer who is unashamedly doing tricks. In my youth I listened to great musicians doing tricks and then to Kubelik and Joachim play music. I never liked tricks even as a boy. Please do not think that I am bitter at the present situation in the musical field—far from it—but conditions are such that to accept them is to condone them—a musical crime."

Undoubtedly the Western World has gone jazz mad in its music, but I look upon the present terrible valuation of music as a transitory condition in a great change that is taking place in the consciousness of the people. It has become very apparent to all music lovers and even to the makers of popular musical programs that the day of the very wild jazz is gone and one can easily notice in much of the popular music that the speed and bombastic treatment of jazz music has been slowed down and softened and that greater emphasis is being given to a sweet melody in such music. And many of the popular pieces have had a semi-classical movement to them. Slow waltzes are again becoming popular in the popular programs and there is every reason to believe that much of the wild music of the past three or four years will soon disappear.

It is noticeable that there is a constant return on all musical programs to some of the eminent pieces of the past which were semi-classical or supremely classical. It was believed some years ago that the creation of the popular programs by radio would eliminate the development and expression of personality in musicians and singers, but during the past two years we have come to realize what Mr. Collinge says in the foregoing letter. Many musicians and especially singers have put so high a value upon personality that they place music and its theme in a secondary position. The result is that when we listen to some of the popular performers, we are either impressed with the fact that their performance has no merit or that they are so emphasizing their personality as to make it annoying. When a singer's or musician's personality becomes so strong that persons will say they want to listen to so-and-so no matter what he plays or sings simply because they enjoy his personal expression—generally because of the foolishness and inane

mannerism of expression—then music is rapidly becoming of little consequence.

Mr. Collinge was impressed with the fact that the members of our organization all over the North American continent seemed to be more interested in good music than they were in any form of personality, and for this reason he and his co-workers, including every member of the musical staff, put their hearts and souls into the arrangements and performance of these Cathedral Hour programs.

It is a certain sign of cultural and spiritual development to be able to enjoy and appreciate good music and when you find an individual who will become enthusiastic over the beautiful rendition of a classical piece of music or moved by the theme of a beautiful song, you will find a person who is developing inwardly to a very high degree and who really has more saving graces in his soul than one who is conscious only of any sense of pleasure or inspiration derived exclusively from the popular music that is now such a disgrace.

Intimate Comments

Here are a number of letters that I have been saving for some time to bring into this Forum for the purpose of commenting upon them and asking the advice of the members of our Forum, even those who are not physically present but who read of our discussions in the Forum magazine. This group of letters refers to the same subject. They are from various parts of the continent and all wish to know if it is possible for us to include in our Forum magazine some page or two of comments of a more intimate nature regarding the activities at Headquarters, the work of the officers, visits on the part of members and other personal matters of this kind which will help them to feel and sense a greater closeness to us. These letters evidently come from members who cannot visit us or do not find it possible to visit our branches and as one letter says, these distant members would like to know what we do with ourselves during the day and how we act and think on general subjects and if we live normal lives like natural human beings, or whether we are some specie of humans acting differently and thinking differently than the majority of persons. Now I am afraid that we cannot put on any robes of black or monastic gowns and force ourselves into some extraordinarily pious procedure or attitude in order to meet the anticipation of any distant member who thinks that in our general activities here we go about in any other way than a perfectly natural, normal manner.

All of you have noted that each of our department chiefs and special workers proceed with their work throughout the day and evening in

the same manner that they would proceed with any other serious, pleasant, important business activity. In opening and reading and answering the mail received from our members, we do so with the same natural mannerisms as would any of our members in receiving their mail at home. From the handwriting on the envelope or the names in the corners of the envelopes we often discern quickly certain letters from members whom we know more or less intimately through correspondence or personal contact, and there are others whose letters we are especially interested in because they contain reports of problems being solved; and then again there are those interesting letters from new members or members who are having some little difficulties with some of our monographs and we want to read these kind of letters first in order to give them the very best answers and help before the day passes and we begin to find we are tiring and have to cut our correspondence shorter and make the letters more brief. There are the letters which bring smiles to our lips and pleasant comments between the person who is dictating and the stenographer who is taking the dictation, and there are letters that bring tears to the eyes and sadness to our heart. There are letters that cause us to get up from our desk and look into certain books and rise and refer to charts for specific matter; others which require us to telephone to different departments for other records and those letters also which contain merely a thank-you or a little token of appreciation and which state that they do not want an answer. And then there are the long heavy letters that bring a sigh as we settle down in our chair and proceed to spend twenty minutes or half an hour of a busy day reading a long report. Then in the midst of it we will find an inspiration or discover an interesting experience which some member has had and we make notations for the letter to be filed away and a part to be extracted for use in these Forum discussions, etc.

We stop our labors usually at noontime and spend an hour for lunch and recreation in the park, or go about the building visiting the other departments. We are interrupted with telephone calls, telegrams, and interviews. There are a number of periods during the day when we must consult with each other in conferences regarding important matters of the organization and these bring up points that cause us to be saddened by the sorrows of others or made joyous and happy. We try to end our labors at a definite hour just before dinner time in the evening, but find that before we can leave certain matters must be brought to a finality and so the closing hour stretches beyond its average time generally. After dinner we naturally congregate around Headquarters, finding much work to do in the

evening in analyzing and studying special reports and manuscripts and we have congenial conferences and occasionally end these by going to see some special moving picture that promises to be illuminating in its historical or geographical setting, or we attend a musical or a special party in the home of one or the other of the officers where some of the co-workers have assembled for discussion and study, and when these sorts of things do not occupy our evening the chief officers can always find glorious opportunities in the laboratories of the building planning and devising new experiments and testing the laws of nature, constructing new devices and instruments for laboratory use, or working on some new manuscript.

We enjoy being inspired occasionally by a visitor who comes at just the right moment to bring relaxation and often we work around through Rosicrucian Park in the sunshine and pick flowers and perhaps sit down by the fountain side at the corner of our park and have a refreshing drink of lemonade or orangeade. Sundays are spent in a brief automobile ride through this glorious valley and then with the late hours of the day in the laboratory or in the sanctum reading, studying, and experimenting.

All day long there are visitors at the museum. As you know, most of these are members from all parts of the country and we are always glad to have them brought through the building where they can see all of the departments at work and we try to stop long enough to shake hands and express joy at meeting them.

In the heart of the city all of our employees are known because they have been identified with us so long and all of the officers and department heads derive much satisfaction out of the cordial greetings that are extended to all of us by city officials, the shop keepers, and the prominent citizens of the city. As you know, the AMORC has a very high reputation in this community and there is hardly a civic, social, educational, or other group of individuals that has not visited us in a body and attended our meetings or visited our museum and asked for a special discourse regarding the work while sitting in our auditorium. Some of these groups or civic bodies from this city and adjoining ones have numbered two and three hundred persons. Our park and the buildings in it are admired by thousands of passers-by every day. Right at the corner of this district is the main boulevard which is part of the 101 highway running from Canada to Mexico. Government statistics and those compiled and checked by the automobile association show that despite the loud claims of Fifth Avenue, New York City, for its heavy automobile traffic, there are more automobiles per hour passing this district on our main boulevard than on Fifth

Avenue of New York. The last check made showed 44,000 automobiles passing our district corner within the very shadow of our buildings between midnight and midnight of one week end. Actually 40,000 of these automobiles pass between sunrise and sunset. A tabulation of the license plates shows every state in the United States, practically every large city in the North American continent and with a good many cars from South America, Central America and other foreign districts. We can see, therefore, that almost the whole of the country passes our door so far as tourists are concerned and at every service station and prominent hotel in this part of California the tourists are advised to be sure to visit the Rosicrucian Oriental Museum at Rosicrucian Park.

Many of our officers and members live right in this district adjoining the Park, as you know, and we feel that we are in a happy community living happy, normal lives and finding our greatest thrill and interest in this work.

Occasionally members who visit here wonder whether they can pursue their studies more rapidly and efficiently by living near us, and we assure them that a member adjoining Rosicrucian Park has no more benefit in his studies than one who is living in Alaska or South America. There may be an occasional social pleasure in meeting the officers; there may be some other benefit in visiting the museum, but so far as the actual studies of the Rosicrucian teachings are concerned, there is no direct benefit in living near us for there are no special lectures pertaining to our teachings that are held in any of the buildings which contain more or go beyond the principles given in our regular graded lessons and monographs.

As for personal matters, I do not know just what we could speak of except possibly occasional events of interest such as relating to Frater Alfred Williams. For many years he lived in Massachusetts and was an active and devoted member of the Lodge in Boston and then moved to Detroit, Michigan, where he became master of the Chapter. He came to California just before the 1933 Convention and admired the country so well that he decided to remain and later bring his wife and family. During the trials and tribulations with the conspirators and later in a special legal contact with another enemy of the organization, he was helpful by his presence and the testimony he could give, for an attempt was made to involve the Boston Lodge unfairly and untruthfully in a part of the conspiracy. While we knew that this was an injustice to the Boston Lodge, as well as the trustees, it would have been difficult for us to have presented the right evidence quickly enough if Frater Williams had not been right in the court room and ready to testify

that he was a member of the Boston Lodge and present when the individual who was trying to involve the Boston Lodge attempted to present his malicious evidence in court. The things that he tried to claim were known to be untrue to Frater Williams. But in addition to this helpfulness, Frater Williams began to devote all of his spare time to helping the organization and its activities in a special way because of his long experience in business efficiency systems. The natural result was that late last fall Frater Williams was elected by the Board of Directors to the position of Comptroller of the Department of employee activities and Associate Administrator.

The staff of employees here at Headquarters has been enlarged from time to time in past years, as you all know and have observed, and today it is a large and active group of individuals that the visitor finds in his review of our departments in the nine or ten units of structures constituting the various buildings located in Rosicrucian Park.

Occasionally, members write to us and want to know if it is possible for them to come here and work a while in some untrained clerical position and derive enough salary in order to pay their normal living expenses and at the same time benefit by contact with us. It is impossible for us to take upon our staff of employees any person who is not specifically trained in some special feature of the work. Furthermore, state employment laws are such that a minimum wage is assured to every employee and unless that employee is efficiently trained the salary would be too high in proportion to the amount of work accomplished. Considering also that we have a great many members in this district who have been living here for many years and who have been members for many years, it is only fair that these persons should be given preference in the filling of any position, providing they are capable of filling it. Therefore, we cannot encourage any member to give up his home or position or change his location for the sake of any temporary one here.

Now if the assistant hostess in the museum building will bring me the daily register, I will just take a glance at its pages and see what the book shows for the month of May, for instance, which is not a special tourist month inasmuch as it is beyond the winter holiday period when many from the East come to California to avoid the cold weather and it is not late enough to be attracting summer tourists. The number of pages in the register devoted to the visitors of May indicate that the May visitors were about as numerous as usual for there are about twenty pages with about thirty-two signatures to the page. Looking at the list of addresses and cities and states represented by those who marked

themselves as members we find that the most distant ones during the month of May were Soror Sharp from Nagasaki, Japan; Frater Thompson from St. John, Canada; Soror Minerva from St. Louis, Missouri, along with a group of other members from that district, Frater Howard from New York, Frater Ulrey from Indiana, and others from Norwich, New York; New York City; Boston, Massachusetts; Kansas City, Missouri; Atlanta, Georgia; Richmond, Virginia; Rock Springs, Wyoming; Arizona, Texas, Maryland, Idaho, and other distant points.

Many of the pages in that directory show visitors from Australia, China, New Zealand, all the countries of Europe, Russia, parts of Asia, Africa, and the Far East.

Then it is quite frequent, you know, for a large school bus to arrive at the front door and several teachers with a class of thirty to forty children step out and spend an hour or more going through the museum and being instructed in the historical facts relating to the thousands of exhibits in the museum. Schools in all parts of northern California have sent their pupils here as have the many high schools, private schools, colleges, and universities in this district.

From time to time our members thank us in unusual ways and it is quite frequent that they send to us some little gifts or souvenirs. Those who are working in metals, for instance, will make a special set of book ends or other metal objects with the symbols of the Order on them and send them to us as ornaments for our desks and offices. Women will sometimes send us embroidered pillow tops or other hand-made things that might be of use in the research rooms of our different buildings. Rare old books and rare objects of various kinds are sent for the library and for the museum. Our members often go traveling about the country and they think of us and send us souvenir booklets dealing with the district in which they are visiting. Hundreds of clippings are sent to us every week by members who have observed something in the newspapers or magazines that relate to our teachings, our organization, or some new discovery, and these are carefully examined and filed away or referred to for special consideration by some department.

Personal Worship

We do not want any of our members to adopt any attitude of personal adoration or worship toward even the highest officers of our organization. It is true that we have issued a little booklet containing the portraits of the principal executives and sent this forth to our members as a means of personal introduction, and it is true that in some other ways our portraits and names are brought before the members. But in no way

do we want the members to feel that any one of us is more than a mere representative of the great organization and certainly all of us are sincere students still trying to master the great teachings of Rosicrucianism and rise to great heights in these studies. We do not want to be known as Masters or great leaders, founders, creators, or inventors of some new school of thought or system of evolution. Not one of us here has created anything that the Cosmic has not already created and inspired us to labor with in bringing it into material manifestation. Our teachings, principles, and ideals were not discovered or invented by any founder to whom we pay adoration and not one of us wants to have the slightest credit given to us as miracle workers or Master performers of Nature's laws. We all call one another by our given name or family name and salute each other as Frater or Soror except in the highly ritualistic ceremonies of the Supreme Lodge when the officers are addressed by their titles, and yet these do not even suggest or intimate any degree of personal adoration.

We are all children of God, living on earth and having human weaknesses which all of us are trying sincerely to overcome. We make mistakes, errors, and violate nature's laws occasionally, sometimes ignorantly and sometimes in a moment of forgetfulness. When we do so we must pay the price in the way of Karma, or the usual lesson that nature gives when one of her laws is broken. None of us is immune to any of these laws and if the highest of the officers attempts to eat some oysters on top of ice cream or vice versa, he will surely find that he must either apply some laws immediately to correct the violation that he has committed or suffer the physical consequences. Knowing the great laws does not make one immune to them. Knowing the laws and wilfully violating them brings a greater Karmic lesson or punishment. Being forgetful of them or unmindful of them brings sufficient impression from the Cosmic to make us realize the mistake and then proceed to correct it. If proper corrections and adjustments are not immediately made the usual result follows and the extreme price must be paid regardless of whether the person is a highly evolved mystic or not. We all realize that, after all, every member in the organization has his or her weaknesses as well as his or her good points, but we are prone in our organization to seek for the good points in each other, to praise these and strengthen them in order that each may help the other through an evolving progression or advancement to become masterful enough to help in overcoming the weaknesses of others.

And now that I have gone through all of this, not so much for your benefit as for the benefit of those of our members who live at distant

points and who will read of this in the magazine, I think we had better turn our attention to something more interesting or more profitable. If our distant members who cannot come here to the Forum enjoy reading the intimate comments that I have just been making, I hope they will write to the Secretary to the Emperor and express their approval. If they do not want any more of these rambling personal comments, I hope they will also express themselves definitely and by this we will be guided in the future.

Human Idiosyncrasies

I was talking to one of those bug specialists the other day who devotes his spare time to the catching of flies and butterflies and what-not and the analysis and study of them. He said that he could often identify the smallest as well as the largest creeping or flying things by the idiosyncrasies of behavior rather than by their normal standard actions or behavior. And then he said this: "It is by the unusual things, the idiosyncrasies of mannerism that the individual whether large or small expresses himself most definitely and identifies himself for what he really is."

He said, for instance, the fire fly has no trouble in identifying himself at night whereas anyone seeking for him and not being familiar with the shape of his body would have trouble in locating him and identifying him in the daytime. He said that the difference between a bumble bee and wasp was not in the tune of the buzz one might hear but in the peculiar motion of flying, alighting, and rising in the air. He told me he believed he could identify a banker from a shoe-maker by the way he walked down the street, regardless of the fact that one might be dressed better than the other, and then he also reminded me of the fact that these days it was not safe to judge anyone by his clothing for he said that a great many plumbers and other tradesmen were better dressed today than some of the bankers or college professors. All of this, of course, is unimportant except as it relates to the mental and psychic idiosyncrasies of the individuals. If we could study these things largely and collectively and then classify them by individuals, we might arrive at some very remarkable conclusions.

All of us do have our peculiar actions, however, and I knew of one case where a man was always identified on the street and people in the neighborhood regulated their kitchen clocks by his idiosyncrasy. Every morning at a very definite moment this man left his home, stepped down the front steps and walked to the corner of his block and there looking up and down the street for passing vehicles, he would take his watch out of his vest pocket, look at the time, replace it,

shrug his shoulders in a peculiar motion of satisfaction and then start across the street. The people in the neighborhood had noticed of all the men who stopped at the corner and paused to look at the traffic and then went across, there was only one man who always stood still for a moment and who took his watch from his pocket, and he did that exactly at sixteen minutes of nine every week day in the year. Therefore, they could set their watches by this idiosyncrasy. Certainly, the man could have looked at his watch at the house or elsewhere, but he seemed to enjoy the satisfaction of knowing that he had been able to rise, bathe, dress, eat breakfast and then reach that particular corner by a certain time and to verify it he had to look at his watch.

We recognize some of our members by the idiosyncrasies of their correspondence. There are certain members who despite all we have said in our literature and general instructions invariably put a special delivery stamp on their envelopes. They thereby waste ten cents every time they write a letter to us and some of them write very frequently each week and month. We have said over and over that our mail is delivered to us in our own truck in large bags at a quarter past eight each morning and no other mail is brought to us throughout the day for it takes the greater part of a day to open and classify the bags which we receive in the morning. Every incoming special delivery letter, therefore, that arrives at any hour between nine in the morning and midnight is held over at the post office and is put into the regular mail of the next morning. But still special delivery letters will be sent to us and we can pick them out of the mail bags in the morning with a certain degree of sureness as to the individuals who sent them.

Then there are those members who will write letters to the Emperor and Grand Secretary and insist upon a return registered receipt and mark in the corner of the envelope "For addressee only." This letter then has to wait at the post office until the Emperor or Grand Secretary in the course of busy activities find an opportunity to go to the main post office and personally receive the letter and sign for it. Such letters have often remained at the post office five days before the officers could find time to go and get them, whereas they might have been delivered to our desk five days sooner if it had not been addressed in such a strange manner.

And there are the members who will never learn to put their key letters at the top of their letter under their name and address and there are those who constantly forget to even sign letters. We have many letters in our safes with money in them and we have no idea who sent them and often have to wait months until complaints come before we can determine this. But all of these

are little things. The greatest idiosyncrasies are those consisting of claims that members do not have time to review and go over some of their past lectures, and yet they will find time to go to moving pictures and even to special free psychology lectures in the hope of getting some special help from an advertising lecturer who claims preposterous things. Some persons love to write in small writing on a piece of paper the size of a postcard when they should have used two or three sheets of paper and thereby would have saved our eyes and patience. Some persons write too briefly by merely sending a message that is like an abbreviated telegram; others write letters that are too long. Some members have never tried to preserve and classify their monographs properly and have great difficulty in reviewing them. A great many have forgotten to put a sign on their box of lectures stating that the lectures should be destroyed or returned to us in case they are lost or removed.

Men and women wear their clothing differently because of some personal mannerism that is difficult to analyze. All of these things show individuality, perhaps, but they show certainly distinctiveness, and if it were not for this distinctiveness of mannerism and character the world would be a sad place in which to live and there would be no beauty and no magnificence, for both beauty and magnificence are born of variation and the variety in all things of human expression constitutes the wonderment and magnificence of this world.

The Influence Of Our Auras

This morning we will devote our Forum to some very interesting questions which have accumulated during the past few days.

The first question is from Soror Sousa of Massachusetts, who says that some of her friends have called her attention to the fact that the moment they handle growing plants they seem to fade and die and she wonders whether this is due to any real cause or is purely a coincidence or based upon some imaginary effect.

It is absolutely true that our auras can affect things that are of a delicate nature and which are dependent upon certain vibratory conditions for their existence. Growing plants and cut flowers are very delicate in their nature and very easily affected by vibrations of various kinds, especially those of light and heat. The human aura contains both light and heat and its rates of vibrations are different with many classes of human beings and unquestionably some rates of vibrations of the human aura are of a different or inharmonious rate, as compared with the vibrations of the flowers or plants, and this sets up a disturbance of the delicate atomic structure of

the vital essence in the plants and in the aura which surrounds the plants and flowers and causes them to wither. If the difference is great enough or sufficiently inharmonious, it will cause the plants to die, whereas otherwise it may merely cause them to wither or droop a little.

When persons find that their auras affect flowers or plants in this way they will often discover that small animals, even gold fish in a pond, are affected and disturbed if the person puts a hand too close to the water, especially over the opening of the fish bowl. The aura will also affect the color of pearls.

Of course, all of this means that some persons are better qualified to give healing treatments to other persons and when such persons discover that their closeness to a person who is ill is neither beneficial nor restful, they should immediately discontinue attempting to give that person any kind of treatment except absent treatments and even these may not be as successful as when the person giving the treatment and the patient are harmonious. But while you may be inharmonious with one patient your aura may be harmonious with another, and therefore, you must not decide that because some one or two persons feel disturbed when you attempt to give them treatments, you cannot help others. The only way in which you can determine whether you are in harmony with others or not is through being near them or holding their hands for a moment and asking them to frankly tell you whether your vibrations cause a peaceful feeling or not. This also explains why many physicians, even of the medical school, and many nurses are not as successful with some patients as with others. We are dealing with laws that do not take personalities into consideration, but operate purely upon the basis of universal principles, and we must either cooperate with them or run counter to them and take the consequences.

Trusts and Greed

I have here a question from a Soror in New York dealing with the destruction of cotton crops because of overproduction and she asks whether we think it is proper for man to manipulate with crops this way simply because big "trusts" are greedy and wish to make more money.

Instead of passing this question by and leaving it unanswered, I want to make this comment and say to all of our Forum members and readers that we cannot take time to enter into a discussion of matters of this kind. All of us will not agree upon what should be called a trust and what should not be called a trust, nor will all of us agree upon the idea that some large corporations are greedy simply because they are anxious

to expand their business. Furthermore, since the whole financial scheme and economic scheme of the world is manmade and not something which God created, man must suffer under it or enjoy it as the case may be until he changes it. It is a matter that is entirely outside of Cosmic law and while it is true that the destruction of crops appears to be a destruction of God's production, on the other hand, every time that a cotton crop or any other crop is cut down it is also a form of destruction and the question that remains is only whether the destruction of the crop is for constructive economic or destructive economic conditions, and so we see that the matter really resolves itself into an economic question and not a Cosmic question. Therefore, we will have to eliminate all such economic discussions the same as we must eliminate all political discussions from our Forum.

Monopolies

And speaking of big trusts and large corporations, it may surprise many of our members to know that one of the brick-bats that has recently been cast in our direction by a number of small organizations and smaller individuals throughout the country is that AMORC is attempting to become a metaphysical and occult monopoly. After having tried for years to injure the organization by saying that AMORC was fraudulent and had nothing at all to offer its members and that its claims were invented, the unfriendly critics have discovered that these radical charges were disproven in a recent court investigation, Federal investigation, and others which they aroused, and now they have changed their song to make it appeal to the restless class of individuals who has a natural prejudice against so-called trusts and monopolies. In other words, they think that now they can arouse antipathy toward AMORC by saying that it is seeking to become a monopoly of some sort. They claim this on the basis that AMORC is the largest and the most rapidly growing of all metaphysical and mystical schools in the Western World and that members of other schools and even teachers and leaders in other systems have either abandoned the others and joined with AMORC, or have joined with AMORC for the sake of maintaining a connection that would enable them to make themselves more proficient in the work of the other organizations. They also claim that this growth and development of AMORC is pushing the other smaller organizations out of the field and through our nation-wide publicity and propaganda the term Rosicrucian and the word AMORC has become a sort of standard by which all other organizations of a similar nature are judged and always to the discredit of the

other organization, and that, therefore, AMORC is a sort of "unfair monopolistic competition," whatever that may be.

Now the truth of the matter is that the AMORC is a monopoly of a certain kind and has always claimed to be. It does not claim to be a monopoly, or trust, or a monopoly of the real wisdom that has been revealed to man, nor does it claim to be a monopoly of all that is good and helpful to man. But it does claim to have a monopoly of the true Rosicrucian teachings and the true Rosicrucian spirit, and it does claim to have a monopoly on certain forms of knowledge of a practical nature that have not been possessed by any other school at any time in the past. So we are not at all disturbed about this new form of criticism and we do not believe that all monopolies are insidious, dangerous, or greedy. I think it would be safe to say that the public library system of the United States, for instance, has almost a monopoly of all the world's best books. But certainly that does not make the public library system of this country a greedy, selfish trust or selfish corporation. A monopoly can be an excellent servant and an excellent institution for the benefit of man, as well as being something that is otherwise.

Insidious Propaganda

The foregoing is related to the nature of the next question which pertains to the various forms of propaganda being carried on in the Western World today by foreign groups seeking to undermine and politically influence various conditions in North America.

There is a very great deal of Communistic, radical, Bolshevik, or other propaganda being carried on in the schools, colleges, and other organizations and groups of individuals in North America that is intended to seriously jeopardize the integrity and security of the North American nations. There is much talk about Communistic interests and about unfair competition, the operation of the labor and the violence of capitalism. Many persons who write to us and still more who call upon us seeking to discover whether the Rosicrucian Order is this, that, or the other thing use a great many terms that are repeated in poll-parrot fashion and very evidently without the least understanding of what they mean. In the same manner many persons refer to incorporated bodies and groups as corporations and trusts, monopolies and what-not, as though these very names and terms carried with them a form of condemnation that could not be questioned. These ideas are being spread by groups of individuals who are not seeking to benefit the governments of this country or of foreign lands, but are doing their utmost to break down the

faith of the common people in their governmental regulations and governmental officials.

Before you are tempted to repeat any paragraphs from propaganda that you have read or heard, and before you are tempted to glibly use terms that sound highly significant be sure you know just what such terms and phrases really mean. But above all, be careful that you are not being insidiously led into a secret and dangerous method of destroying your own best interests for the sake of some foreign interests.

Francis Bacon

Our next question is from our District Commissioner Crossfield, who says that he would like to know whether I had any previous or past connection with Sir Francis Bacon, because he has noted how militantly I defend the life of Bacon in all of my writings.

Who and what I may have been in the past in any incarnation is unimportant in any of these discussions. The members of the highest degrees of our studies will discover what I know of my past and what certain tests and demonstrations will reveal to them.

But my interest in Bacon is not because of any contact that I may or may not have had with him in the past. I have equally defended the life of Cagliostro and that wonderful woman, Madam Blavatsky, and many others who have been grossly and wilfully misrepresented to the public for many years. I believe in fair play and not long ago in going over many of our records, I discovered many surprising facts about the life of Christopher Columbus and for the past two years I have made a deeper investigation into his life, for I find that in his youth and early manhood he was connected with the Rosicrucians and the Knights of the Temple, an allied organization. My researches and survey of reliable records show that a fictitious history and biography of his activities and life have been consistently published for several centuries and solely for purposes that are easily understood when his real life is known. One of these days I am going to introduce to our members a new little book now in preparation, or just about for circulation, that contains a synopsis of the startling facts that have been discovered about the life of Columbus, and if we find that sufficient people are interested in the synopsis we will assist in having published by an eminent writer and research worker a complete history of the life and activities of this man.

My interest in the defense of Bacon began many years ago and for over fifteen years I have been a member of the Bacon Society of the United States, affiliated with the Massachusetts division, and in recent years I have been a member of the British Bacon Society and for two

terms have been elected vice-president of that organization. I have read much and secured many valuable documents or books dealing with the life and secret writings of Bacon and especially with his connection with the Rosicrucian organization, and I have a very large Baconian library. I have written much under my own name and under pen names regarding Bacon. But again I say I do this in the same spirit as I have done in defending Cagliostro who was not the scoundrel, nor the fraud, nor the pretender which the average encyclopedia claims him to be, nor was he the individual or precise person named by these reference books.

Mental Telepathy

Frazer MacLaury of New York rises and asks whether it is possible for an individual to communicate with another at a great distance, even across the continent, as definitely as by word of mouth or written message, and if it is possible is it due to mental telepathy or what? If it were not for the fact that many members write and ask this question I would pass it by, because the subject is fully dealt with in many of our higher monographs and nearly all of these questions pertaining to this subject come from members in lower degrees who are anxious to solve the problem and test the laws of telepathy. Therefore, I say to all of them that they should wait until they arrive at the teachings regarding this matter in the higher degrees first, because it is impossible to explain the principles efficiently until the foundation for an understanding has been carefully laid with the preceding principles and lectures, and secondly experiments along this line would neither be efficiently conducted nor properly understood until the right point in training and development had been reached.

The Change of Appearance

Soror Messer of Iowa rises in our Forum now to ask how and why it is that certain persons seem to change in their appearance as you sit or stand looking at them. She says that often in the presence of a group of persons and sitting quietly they suddenly seem to be standing in front of her appearing more aged or younger and often dressed differently, even to wearing poor and worn clothing or having on silks and satins, while as a matter of fact the person is still seated in his or her chair across the room and has not even moved.

Now this is an interesting matter that is easily understood to the members of the higher degrees and is difficult to explain to those in the lower degrees, but the fact is that the personality or, shall we say in this Forum discussion, the psychic

self of the individual, projects itself or leaves the physical body and ventures into space across the room and this psychic self or inner personality is often of the previous incarnation or of a previous period of this incarnation and shows the individual as he once was either younger in this incarnation or older in another one. Such projections can be wilfully made and are sometimes unconsciously made when a person is in a relaxed and concentrated mood. As to how these projections can be made wilfully, deliberately, and systematically, I can only say that the matter is treated in detail in the higher degrees and is not something that can be discussed in this Forum or published in our Forum magazine; first, because it could only be properly understood by those who have the previous lessons and experience, and secondly, because it would take more time and space than we can devote to any one subject. In fact, it covers a large number of monographs in different parts of the upper degrees.

Crystal Gazing and Fortune Telling

Soror Gregg of New Jersey wishes to know whether we condemn the use of crystals and crystal gazing or other methods for contacting the Cosmic and giving private messages or advice to persons, based upon Cosmic contacts.

Now it is true that we condemn professional fortune telling and professional crystal gazing or any other form of commercializing Cosmic contacts either actually or in pretense. But we cannot rightfully condemn any individual who desires to use the crystal for concentration or any other device that will enable him to relax and concentrate his mind upon the Cosmic.

Reincarnation and the Church

One of our good Fratres of the Midwest rises to say that he is an active clergyman of the Methodist Church and at the same time the Master of one of our chapters. He says the question of reincarnation has arisen among some persons in his community who contend that he cannot consistently be a true clergyman or minister of the Methodist Church and yet accept the doctrine of reincarnation. The clergyman states that he has taken up for discussion with his bishop his association with the Rosicrucians and the bishop and others have taken no exception to his membership in our Order and made no critical comments and since the subject of reincarnation is not discussed in the church or accepted by the church he has not felt called upon to discuss the matter in his church. But he says if he finds that his devotion to our work requires that he abandon the church he is willing to do so rather than to place himself in a position where he is

forced to deny any of the great truths of life in order to conform to some fixed creed and dogma.

Now the whole matter centers around the subject of the question of the acceptance of the doctrine of reincarnation. A great many of our members seem to feel that this is a subject or this is a doctrine which the Order compels its members to accept and to make it a part of their own personal code in life. This is not true. The doctrine of reincarnation is not such an important element in our teachings that it must be accepted by every member; nor does the Order ask or request its members to accept the doctrine of reincarnation simply because we touch upon it in our teachings among the other great laws and principles of nature and of the universe. So far as the doctrine of reincarnation relates to our present-day activities and especially to our unfoldment and evolution to a higher state of existence here on this earth, the whole matter of incarnation and reincarnation can be eliminated and set aside. Let us suppose that we, as Rosicrucians, knew absolutely nothing about the doctrine of reincarnation or about the doctrine of immortality, or knew nothing about the possible future state of human existence in either a spiritual kingdom or worldly kingdom. If we knew nothing of these things would it have any effect upon the goodness and helpfulness of the remainder of our teachings? Cannot each one of us benefit by the teachings, unfold and develop, improve our ways of living, become more kind, more masterful in governing our lives and our daily affairs, and in purging ourselves of our weaknesses and errors without giving any consideration whatever to whether we shall live again after this life or not, or whether any future state will be in heaven or on earth?

There are many hundreds of our members throughout the world who do not accept the doctrine of reincarnation at the present time because of our warning stated so clearly in many lectures and magazine articles to the effect that the belief in any doctrine that is not immediately demonstrable to us should not be based upon faith or our statement of the doctrine but rather upon experience. If you have experienced nothing; if your judgment and mature analysis of the principles of life do not tend to convince you of the soundness of the doctrine of reincarnation, you should not accept it solely because its principles are contained in our teachings or an outline of the doctrine is presented in our teachings.

We do not want our members to accept anything we teach simply on faith and that is why we include experiments in our teachings which will enable the student to test and prove the principal laws for himself. We do not ask you to believe that the human body has an aura simply because we say it has, as is the case with many

of the so-called philosophical and metaphysical systems. We explain to you what the aura is and its cause and how it manifests and then tell you in various monographs, step by step in the different degrees, how you can prove that you have an aura and how you can utilize its effects and become thoroughly convinced despite the argument of anyone else that your body and other bodies have no aura around them and that this aura cannot be developed and strengthened. When you learn about auras from such experiences and experiments you then have knowledge instead of merely intellectual understanding of something that has been told to you. Until you have proof of the doctrine of reincarnation from some unquestionable experiments that you are conducting, or some undeniable experiences that you may have had, you will not *know* whether the doctrine is true or not.

Our advice to the clergyman, therefore, is that he discontinue temporarily at least the discussion of the doctrine of reincarnation in the chapter meetings and let it be known that so far as these group meetings are concerned the matter of reincarnation is taboo. It is something that will be very difficult to explain to the one who does not know the laws and certainly more difficult to demonstrate to such a person. But sooner or later in this life or somewhere else each individual will have an experience that will help to prove whether reincarnation is a doctrine that is feasible or not. In the meantime, go on with the other studies and accept the proofs and demonstrations you have pertaining to the principles of life and leave aside those which your heart and mind may not be able to accept.

As for the clergyman leaving the church to remain with our Order, we would far rather have the Frater temporarily or permanently resign from our Order and stay with his church than to count such a victory as helpful to us when, in fact, it would be more disastrous to the people of his church. A man of the type of our good Frater who is doing his utmost to evolve inwardly and outwardly and who is broad enough to look into these subjects, is one who is needed by the church, and we would sooner count his loss among us than try to count the loss to the people of the parish if the clergyman became convinced that all of the Rosicrucian teachings are undesirable and untrue. We have told the clergyman this decision of ours and we do hope that he will find in his church a greater opportunity to help those who are seeking so blindly for more light even if in the meantime we do not have his valued services in helping our chapter. But I am sure that he can remain with us and with his church without any incompatibility of real effort or real service.

The Christ Healings

Our Frater Livezey of West Virginia now asks us to answer this question through the Forum: "In connection with the healing work of Jesus the Christ, was it some power He radiated or the thought of faith in the patient's mind that caused the result?"

We can never lose sight of the fact that Jesus the Christ during His ministry, following His baptism and the entrance of the Holy Ghost and Divine Spring into Him in a special manner, represented the most perfect human being on earth possessing through birth and otherwise an abundant degree of divine energy and Cosmic consciousness. For these reasons His very physical being was superbly perfect in every material or universal sense and as a result His aura and the Divine Essence flowing in Him and through Him was intensely strong, positive, and constructive or creative. His very presence, therefore, in a room or in close proximity to human beings, was like a divine tonic to body and soul. His aura radiated to a great distance and one could not be near Him without feeling the magnetic waves or divine power that enveloped those near Him. Such creative Cosmic, divine energy flowing through Him and out into space around Him would have instantly brought a stop to any destructive disease process going on in the body of any human being. Do you doubt that such a thing is true or possible? Then remember the very simple worldly fact that every expectant mother from the moment when pregnancy begins has all of the disease processes in her body that are breaking down the cells and destroying tissue brought to a stop and from that moment on no destructive process continues. All diseased conditions are temporarily suspended and to such a degree that those which are in the minor stages and even some that are of long standing are completely cured because of the nine months' period of inactivity. During that period of nine months with all of the destructive processes discontinued and with the creative processes within the mother's body active to a higher degree many destroyed and diseased cells and diseased parts of the body are replaced by newly-created and reconstructed cells and tissue resulting from the greater opportunity that is given to the body to reconstruct itself at such a time. The moment pregnancy begins a divine spark of creative power is set into motion within the body of the mother and this has its effect upon the nerve energy, blood, and every part of the body and every action in the body. It not only gives the new child every opportunity of being well-born and it not only gives the entire system of the mother a chance to rebuild itself, but it gives the

mother as an individual every opportunity to do her share in helping to carry out God's great creative plan.

Now if such marvelous creative energy in the average human mother can bring about such remarkable changes, certainly the creative power flowing into and through Jesus the Christ was capable of many other remarkable things. Then again the wisdom possessed by Jesus and the knowledge He was able to draw upon through His close association with the consciousness of God enabled Him to understand and to apply natural laws and divine principles to the curing of disease and the correction of physical errors.

But we cannot minimize the effect of faith. Unquestionably in His day and in the ages preceding Him and in this very hour our faith in divine principles, our faith in God's intervention and God's processes of changing conditions and curing disease, is highly effectual in bringing results to us individually. To understand this we need but look at the opposite side of the argument. Few of us would doubt that little good would result from any form of therapeutics in which we had absolutely no faith and few of us question the statement that no physician in whom we have absolutely no faith would be able to do as much for us, regardless of the means he used, as the one in whom we had explicit faith.

Faith in an individual or in a process presupposed faith in the possibility of our cure. In other words, we could not have faith in the power or knowledge of some physician to heal us of a certain disease or condition unless at the same time we had faith in the possibility of that condition being healed. It would be absolutely inconsistent to have no faith in the possibility of a cure being effected within us or no faith in the possibility of the disease being eliminated and yet have faith in the possibility of someone to restore us to normal health. Faith, therefore, in connection with healing work is based upon faith in both the possibility of the universal laws effecting a cure for us and the possibility of some individual directing those laws and having them work most efficiently in our special case.

Faith, therefore, in the possibility of a cure, or faith in the possibility of the disease within being eliminated and changed, is a mighty potent therapeutic agency. Faith made manifest becomes a law unto the mind which holds fast to it. This law, operating through the mind of the individual, may not wholly complete a cure without the aid of divine assistance or medical or metaphysical assistance, but it does at least attune the individual and prepare the individual both psychologically and physiologically to receive a cure.

Every nurse and every physician knows that the patient who is hopeful and has faith in his

ultimate recovery is more easy to bring back to health than the one who becomes despondent and absolutely convinced that his case is hopeless. This is not because of purely metaphysical principles that are involved but because of a purely physiological law which enables the mind to work more perfectly in its control of the functioning within the human body when the objective faculties and reasoning abilities of the outer self do not inhibit the inner functioning of the subconscious self. Despondency based upon a firm conviction that one cannot get well inhibits all of the mental processes that would bring about a cure. Faith, on the other hand, encourages and prepares the way for metaphysical or mental help.

Undoubtedly, many who never came close to Jesus but who heard of His great miracles and great deeds and who believed in Him as the Saviour and as the Divine Messenger of God, found themselves gradually possessed of an unusual faith in His powers, and this faith attuned them with the ideas and thoughts promulgated by Jesus and caused them to lift themselves up in psychic and mental attunement to the God of the universe whom Jesus the Christ represented. This in itself was the first and most important stage in the curing process that took place within the bodies of these people at distant points. When they learned thereafter that Jesus had thought of them or had spoken of them or said He would help them, the message brought about the final stage of attunement with the divine processes which are always around and within each of us and ready to serve us if we attune to them.

On the other hand, many whom Jesus did not treat specifically or definitely were healed by the touching of His garment or by standing near Him and being affected by His aura. We have in all of this a combination of divine power working through Jesus and faith in the minds of the afflicted helping to bring the power of Jesus into their lives and especially into their bodies.

It will be noted, however, that we cannot separate these two things—the power of healing and faith in the healer—as though they were two independent agencies or principles. The one of faith is so dependent upon the existence and manifestation of the other, the Divine Power, that without the one the other could not exist and, therefore, the two together constitute a part of the divine process of healing.

Second Coming of Christ

Soror Coates of Massachusetts rises with an interesting question and in her very enthusiastic and sincere manner wants us to make comment on the subject of the second coming of Christ, and especially in regard to the point that the time is now here for this coming. She refers to

the fact that recently she heard an interesting radio program during which the speaker referred to the immediacy of Christ's coming and quoted from the Bible the passage, "wars and rumors of wars," as being prophetic of the present time.

Now a few moments of rational reasoning will tell anyone that if the above quotation from the Bible and many similar ones were to be considered as prophetic of a time for the second coming of Jesus the Christ, Jesus would have returned many centuries ago and many times since then. Today we hear many persons speaking about the possibility of war breaking out in Europe or in America or elsewhere as though there had been a long period of peace and the breaking out of war would be something rather new and startling and, therefore, an epoch in the history of things and a real significant time or period. The truth of the matter is that when the so-called World War ended in 1918 war did not cease in Europe, Asia, Africa, or anywhere else for there have been wars between nations almost continually since then, and so far as war itself is concerned 1914 was not the beginning of world wars but of one group of conflicts of a slightly different nature from all the others that had preceded the many that were going on at the time of the new war.

In reviewing history one is impressed with the fact that there has hardly been a period of time since the beginning of civilization, long antedating the birth of Jesus the Christ, when there has not been a war of some kind between nations in some part of the world along with rumors of more war and greater wars if the many then in operation did not cease. Each country and each nation in the world thinks of war only in relation to its own land and its own people. We think of war here only when it approaches our own land or will involve our own people or our own economic conditions, or involve the land and people of those nations closest to us. Then we speak of a great war that is imminent and forget that so far as this poor old earth is concerned, its physical body is being constantly shaken, its human blood constantly shed, and its natural growths and beauties constantly destroyed and interrupted by endless, ceaseless wars staining the soil and beclouding the atmosphere somewhere on its surface.

If the countries of England, France, Germany, Japan, China, or the United States and Canada should become involved in wars collectively or individually next month or next week, there is no reason why we in this part of the world should think that it was some unusual event from a universal point of view and, therefore, the fulfilment of some Bible prophecy indicating the time for the second coming of Jesus the Christ.

Until man can lift himself off from the surface of the earth in the little spot which he calls his own, and rises above the limitations of his state boundaries and his national lines and gets into a high position where he can see things from a Cosmic elevation, he is not capable of judging universal conditions. Undoubtedly, the little kitten playing in the cloistered garden of a secluded home, romping safely over the well-kept lawns and having no fear of intrusion by other animals nor fear of being trampled upon by the footsteps of the multitudes passing by, believes that all the world is peaceful and that every place in the universe is bordered by fragrant flowers and covered by a sun-lit sky. The little creature could hardly conceive of the fact that there were spots nearby where there would be no safety for even a moment and where all was tumult and everything topsyturvy.

And, there has hardly been a year in the many centuries that have passed since the life of Jesus the Christ here on earth that great evangelists, preachers, teachers, and wise men of all kinds have not proclaimed that the hour was at hand for His second coming. It has been predicted and announced often with stern threatenings and serious forebodings, and yet the months and years passed by without any fulfillment of the prophecy. The prediction now that political and other conditions throughout the world indicate that another time is at hand when we may expect the second coming should not be alarming to those who review the facts.

But there is a time for each one of us when the second coming of Christ will be fulfilled. It will not be a time when there are great wars among nations of peoples, but a great war within the individual, a contest and struggle between the forces of good and evil, light and darkness. It will not be a time when the bodies of men and women will be torn asunder by bullets and shrapnel, but when the heart of the individual will be torn asunder by a realization of the individual's wickedness and the need for salvation. It will not be a time when great dictators, rulers, and potentates will make declarations of war against others and when protocols and other documents will decree and ordain the great moment, but it will be when the soul within the individual cries out its realization of its divinity and the unquenchable and unconquerable desire for attunement and peace. The second coming of Christ for each one of us will be a coming of the Christ consciousness within us when Christ will take possession of us and make us a Son of God in every divine sense. It will be when His ministry is worked in us and through us individually and when we, as Him, will be baptized and have the Holy Ghost come upon us and dwell within us, and when we shall heal the sick parts

of our own being and raise the dead within us to eternal life and perform the miracles of purification and redemption and then suffer the crucifixion, the entombment, the resurrection, and finally the ascension.

The time for the second coming of Christ on earth for you and for me and for each one of us may be now, it may be this very moment, it may be tomorrow or the next day, but for each one of us it will be at a different time and unassociated with any worldly event, any great catastrophe, any warring nations, or any destructive process of man's diabolical invention.

The Great Masters

Once again we have a number of letters asking a question similar to that presented here by our Soror Gregg of New Jersey, who says that she believes that many of our members are anxious to know most of the real facts regarding the Illustrious Master Kut-Hu-Mi of Tibet and the other Illustrious Masters.

In answer to all of these questions, I want to say that so much misinformation has been given to the public in regard to El Moria and Kut-Hu-Mi and the other great Masters, that thousands of persons in the Western World believe that these Masters are spiritual advisors and the personal mystical sponsors, protectors, and political directors exclusively of the Theosophical Society, or some similar mystical organization that had its foundation in the teachings of India or elsewhere. We cannot attempt to refute these erroneous ideas or to correct so many of the errors in regard to the true life and activities of these great Masters in any short discussion here in this Forum. It would require a volume to do the subject justice and to give the authentic facts and proofs. All of this information is reserved for those lectures and lessons in the very highest degrees that deal with the process of contacting the great Masters and in enjoying the intimacy of their advice, companionship, and their guidance in solving the problems of life and revealing the great principles of Cosmic law. To present such matter to the members of the lower degrees would be only confusing to their minds and of no practical benefit, for until the Neophyte has become the adept and is qualified through previous instruction and much practice to attune himself with the Cosmic and contact these Masters and receive their personal presence in their individual sanctums, there would be no benefit derived from discussing all of the other pertinent matters.

I can only suggest to these inquirers that they hold their minds open in regard to the details of the lives of these great Masters and do not allow themselves to be misled into thinking that these Illustrious Beings are only concerned with the

manner in which certain organizations carry on their material activities, or are devoted only to the guidance and instruction of a few leaders of certain cults or movements, or that they confine themselves to the discussion of Indian terminology and Oriental practices of antiquity.

And this leads me to give one other word of warning at this time to our younger members and those in the lower degrees. While we pay the highest respect and have the greatest admiration for the attainment and magnificent character and development of these Illustrious Masters, there is absolutely no degree of personal worship in our adoration or admiration. To us there is but one Divine Being whom we can adore and worship and that is God, and we know of but one modern universal Son of God who has ever approached God in greatness and divinity and who is worthy of our worship, our prayers, and our supplications, and that is Jesus the Christ. The practice of looking upon these Great Masters as gods of the Cosmic realm and as supreme beings of some type is not only injurious to the progress of the Neophyte but a sacrilege and a negation and denial of the highest attainment that is possible.

There is no Master among the great and illustrious in the invisible kingdom, nor has there ever been one in the visible kingdoms of the earth whom the Rosicrucians have worshiped as equal to God or Jesus the Christ, or even approaching them in divinity and goodness. Our respect and admiration for the great Masters is of an entirely different nature and that is why the Rosicrucians have been able to attune themselves with these great Masters with the greatest facility, for they themselves with all of their worldly and spiritual greatness have always been advocates of humbleness and the absence of ostentatious ceremony in contacting them.

Love Mates

Frater Cattano sitting over here in the north of our group says that he has sent to me in written form a question for our consideration today. I will present to you the theme of his question. He says that he has agreed with the official stand in regard to answering questions and assisting in solving problems relating to love and marriage, but after all he has found from his own experience that the organization could be very helpful to those who sincerely seek marriage among members of the Order. He says that in his own case, as a bachelor living alone and having a fair income and good prospects for the future, he desires to marry, but he does not want to marry any of the women of his acquaintance because not one of them is a member of the Order, and since he has been in the Order a long time and is thoroughly convinced

of the correctness of the Rosicrucian principles he would want to have a life partner who agreed with them and would help him in living the life of a Rosicrucian. He says that he hoped that through his AMORC connection he might meet the ideal mate, but so far he has not done so. He believes that this is due to the fact that not being affiliated with any one of the large lodges or chapters his contact with Rosicrucian members is not broad enough.

In his case he says that if there was a department or bureau of the organization that would accept the written desires of those who want to marry and index them and classify them and supply to each of them the names and addresses of one or two persons who came within the description of a desired mate, that we would be performing a real service to both men and women who are anxious to become acquainted with and marry one who is like-minded and interested in the same spirit of living. He says that he does not mean by this that any department of AMORC should become a marriage market, but merely provide contacts so that a man or woman of good standing and good repute might know of two or three others of the opposite sex who are seeking a companion in marriage and after contacting them learn through normal, proper associations which of those thus contacted are congenial and thereafter cultivate that degree of love and sympathetic understanding that would lead to marriage.

Now it seems to me that this is truly a worthy matter for our consideration, and I am going to leave it to the members of the Forum to decide, but in giving consideration to this matter there are certain points that I believe you should have in mind in order that you may arrive at the proper conclusion. There is nothing undignified about any individual assisting two other individuals in meeting or in becoming acquainted for the purpose of enjoying each other's company in the proper way and with the hope that it may lead to a lifelong union. All of us have probably consciously or unconsciously participated in such activities in the past. Speaking for myself I know that I have introduced many Frateres and Sorores to each other and through that introduction friendships have started that have led to marriage.

Many years ago in San Francisco my personal Secretary, a young Frater of the Order, was introduced by me to one of the young Sorores of the Lodge, and the moment I stepped away to leave them talking to each other I saw that their auras attracted each other and blended magnificently, and I made the prediction then and there to a number of others that undoubtedly I had been led by the Cosmic to bring those two persons together and they were undoubtedly

Cosmically mated. Many years have passed since then, and I have had the pleasure of watching that introduction grow into friendship, and that friendship grow into intellectual companionship that resulted in a beautiful wedding in one of our temples, and I have seen that marriage blossom into a magnificent union, a happy home life, and then blessed with the coming of a child, and now the child is about ready to become Colombe. I probably will have the lifelong friendship of two who are forever grateful that they were brought together by my introduction.

But that is only one incident of many that I can recall. And perhaps each one of you assembled here have at some time in the past introduced one person to another without realizing that you were bringing two lives together for a continuous union. There is something noble, and certainly nothing questionable in such a procedure. Perhaps each one of us has met our life companion through some similar introduction, and there is nothing unethical or peculiar about classifying one's acquaintances and helping them through a systematic means of contacting some person of the proper age or proper station in life that they believe would be companionable to them.

To put such a method into a regular system, and do it on a large scale is in nowise a matter that should bring forth any criticism, but we know that our correspondence brings to us from month to month many requests from both men and women of intellect, culture, and refinement who live in small communities or isolated places, and who are anxious to contact one of the opposite sex who is of their own or a harmonious nature and attitude. But the dangers are these: First, it is the criticism that might be brought upon the organization and its departments by those newspaper writers, editorial writers, or public spirited reformers and critics who might look upon the system as being an integral part of its general activities, and who would say, therefore, that the Rosicrucian organization was a marriage bureau or a "soul mate" institution. Secondly, there are the possibilities of unfortunate contacts. The AMORC could not guarantee that the descriptions and classifications in its index of those seeking marriage were correct, and it could not guarantee to each that the persons introduced to him by correspondence were precisely what he sought, and it could not guarantee that after a short friendship or courtship the marriage that would culminate would be a satisfactory one. When the contacts or marriages would be unfortunate, both individuals would feel that AMORC was partly to blame, and it might result in the loss of two members and the loss of friendship on the part of these members.

The thing to consider, therefore, is whether the actual benefits to the members would be sufficient to offset the seriousness of the criticisms and unfortunate results that might come through the establishment of such a department. I will leave the matter to our Forum members to decide, and will welcome their expressions of opinions in letters directed to me personally.

Woman's Inferiority

Now our good Soror White of Springfield, Illinois, arises and says that she is going to change the serious tone of our discussion by calling our attention to a far more interesting matter. She says that she would like to know what women have done in the past to merit the Karmic position of inferiority as portioned to the female sex by the men. She says it is not a matter of present-day conditions but of historical record and believes it has something to do with the Karma that is being worked out by women or the female sex generally.

I know that you all feel that your smiles are justified and this is a question that relieves the serious tension of the past few moments but, after all, back of the smiling there is a really serious matter to be considered.

Up to a few years ago, possibly ten or twenty years ago, women resented any suggestion here in the Western World that they occupied a position that was inferior to men. The manner in which the women's publications and the various essays in women's clubs constantly stressed and emphasized the idea that women were the equal of men, led most men to suspect that women were greatly troubled by a consciousness of their inferiority. It seemed that they protested entirely too much about their equality if they actually believed in it. Their comments seemed to indicate that psychologically there was a deeply buried fear of their inferiority or a sense of it that annoyed them. Today, however, women speak of their past position of inferiority quite frankly because now that the tide of conditions has changed and women are being given an equal position in the world and considered more generally as the equal of men they look upon the matter as something that they may frankly discuss and admit now without any shame or personal resentment. In other words, now that the battle is won they are willing to admit the weakness of their previous position. I hope that I am not bringing down onto my head a tirade of further questions and comments and much criticism by these comments. But the fact of the matter was that up to twenty or twenty-five years ago the women did occupy a very inferior position in the Western World or among civilized

peoples. This does not imply that women were inferior mentally or physically except so far as they had opportunity of developing and applying their natural abilities. They were inferior only to that degree forced upon them by circumstances. They were not given the same education that men were given and, therefore, could not compete with men intellectually in all lines of intellectual occupation. They were not given the same physical training as men and, therefore, could not contend with men physically. They were not given the same social freedom and, therefore, could not contend with men in this regard. They were not permitted to have the same business training as men and, therefore, were placed in an inferior position or disadvantage in the business world. Women have always possessed some natural talents and traits that made them the superior to men in some things such as intuition, foresight, and keen analysis along certain lines. In tenderness and the ability to soothe the ruffled waters women also had many advantages. But generally speaking they were inferior in many important matters. Today this condition is changed and it is rapidly changing and will continue to change for some time.

Tracing the matter historically we find that in the beginning of things woman was evidently the equal of man in every sense and was his partner and as strong in her matters of prowess as was the man. But there came a time when in the development of civilization certain duties and conditions were assigned to the female and others assigned to the male. I guess we will have to admit that probably the masculine sex did the assigning of these duties and assigned to himself those things which would enable him to glorify the race and glorify himself and assigned to the woman only those things which would cater to his selfish desires and necessities and bring none of the palm of glory to the woman. On the other hand, there was probably a Karmic reason for the conditions that existed for so many centuries. What the Karma was we cannot tell except to fall back on the allegorical statement that woman tempted man and man fell through the evil mind of woman. But that again is probably a story invented by man to cover up his own weaknesses. I have never had much faith in the story that Eve had to use any great mystical power or any supernatural or superhuman traits or individual character to make Adam readily submit to the temptation that was offered to him. He probably was just as ready to be tempted as was Eve to tempt him.

It is a fact, however, going back to the historical side of the matter, that a time came when woman's place in the scheme of things became belittled and besmirched in every sense of the

words. She was rapidly becoming a non-entity even to the extent of being denied as having any soul. Again I call attention to the fact that in the earliest languages the word "angel" always had a masculine termination and remained so even through the days of the Latin language and is so today in those languages. In all of the statuary of Europe and the Oriental countries all figures of angels are masculine. There was a time when the early Christian church denied to woman the same spiritual qualities assumed to be possessed by man. If it had not been for the so-called heretic cults and mystical sects which admitted women on the same basis as men and began a system of recognizing and honoring women, women would have soon passed into the category of non-entities, for without a soul and without any spiritual qualities that could be elevated in the spiritual world to make them angels, they would have been looked upon eventually as a mere specimen of the animal kingdom having none of the soul or spiritual qualities of man. There were many early Christians who preached and taught that there were no women in the kingdom of heaven and that women could not enter that kingdom because of their evil tendencies as exemplified and illustrated by the story of Eve.

Today we all realize that when the men are ready to reach heaven and approach the gate it will probably be a great chorus of female angels that will be there waiting for them and singing the beautiful hymns of welcome. Not that the women will be anxious to have the men come in and upset its peaceful condition with their superiority complexes, but that women will more likely reach heaven sooner than the men because of their greater attunement with things spiritual.

Thus there has come about a great revolution in the attitude toward the mental, physical, and spiritual equalities of the sexes. And I think that in the Western World today woman is glorified to a higher degree than she ever was at any time in the world in the past or at the present. Certainly in Oriental countries woman is still in a deplorable social position. Whether these women are still working out their Karma or not is a matter that is difficult to discuss without merely speculating to no good purpose.

Birth Control

Once again we have had a number coming to our Forums with questions pertaining to birth control. The recent attitude of Mr. Hitler in Germany in proclaiming that all unfit males and females likely to propagate a part of the next generation should be so treated as to make them incapable of propagation and thus prevent the

increase of imbeciles, diseased, and unfortunate beings in the future, has our natural and proper endorsement. It is not a new experiment for it was tried in the ancient days and proved very successful. We all know that an imbecilic or mentally unsound person seeking marriage is very apt to find a willing companion only among persons of similar mental characteristics. And we know that when two such persons unite in marriage and have children, the children usually manifest early in life the inherited tendencies and become members of that vast army in every country of disqualified, incompetent human beings. There are many cases on record where two such individuals have been the beginning of a line of a score or more children, grandchildren, and great grandchildren, all of whom were incompetent mentally and morally, and often given to crime.

It is one of the social problems that must be solved in the near future, and undoubtedly Mr. Hitler is taking a great step forward in this regard. In the United States there are some states where this matter is given official consideration. Some years ago the eugenic movement in America was making rapid strides and securing many supporters. It should be revived and supported by every intelligent person. Ethically and morally we may have absolutely no right to interfere with the maturity of a child born abnormally, for once it is conceived and born it has its individual rights, and we should cooperate with them. But it is perfectly ethical and moral to prevent the conception and birth of incompetent children. In fact, there should be a means of preventing two incompetents from so associating that there would be any tendency, desire, or opportunity for propagation. The prevention should be at the very beginning of their social contact, or of such a nature as to make propagation impossible.

There are those who believe that the various countries are over-populated and there are others who believe that certain portions of the world alone are over-populated. There are those who claim that in many European countries where war has depleted the masculine population, undesirables alike with the desirables are encouraged to have large families because it provides an increasing population and thereby assists in providing larger armies for warfare and for other political reasons. There are even those who claim that it is due to the over-population and the increasing incompetent population in many countries that is the real cause of war and disagreement between nations.

So far as the nation or government is concerned in these matters its activities should be limited strictly to the prevention of the propagation of mentally and physically unfit or abnormal types. There should be no restriction upon childbirth because of economic conditions for this problem

should be left entirely in the hands of the individuals. Every attempt to show by statistics or records that a poor family suffering under economical stress made an error in having a number of children, has failed, for the law of averages argues neither one way nor another. Out of the most humble and poverty-stricken conditions have come a number of children from a large family who have attained great heights and been of great benefit to civilization. On the other hand, out of the families and homes of the well-to-do and the so-called cultured and refined have come only one or two children constituting a small family and each of these have made no contribution to civilization or to the welfare of man, but have often been parasites and causes of constant social irritation. Some provision should be legalized whereby parents who do not desire children may prevent the conception and birth of children. The matter should be left to their judgment and to them alone.

The eugenic movement would have a very great effect upon this problem, but by proceeding along entirely different lines. A system of eugenics associated with marriage would prevent the marriage of those unqualified or disqualified to be parents. It would also prevent very largely the one other great weakness in the civilization of the Western World, and that is the increasing spread of nature's most horrible plague. These are my personal thoughts in regard to birth control and eugenics, and I have included what would be the Rosicrucian point of view, so far as its principles are involved. Those of our members who agree with me should lend their support to any local or nation-wide movement that seeks to bring into existence any laws or regulations promoting a rational system of eugenics and birth control.

With Whom Do Your Children Associate?

Do you know who your children's playmates are? What habits they are acquiring; what their interests and activities are outside of school and the home? Up until the fifteenth year, psychologists claim are the most formative years of a child's life. Character developments of that period, if the child's activities are not properly guided, may bring the child, in later life, great pain and sorrow.

There may be in your community a chapter of the Junior Order of Torch Bearers, an organization devoted to the cultural training of children—the development of their character and personality, as well as their mind. Write, The Secretary, Junior Order of Torch Bearers, Rosicrucian Park, San Jose, California, and inquire about their activities. Remember, the Junior Order of Torch Bearers is absolutely a non-sectarian movement, and non-commercial movement.



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The ROSICRUCIAN FORUM

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THE ROSICRUCIAN ORDER.

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A man is what he is. He starts from where he is. He may progress, or he may retrogress. All effort in his own behalf is dead weight in the scale against him. All effort in behalf of others is a profit to himself; notwithstanding which, unless he first improve himself, he can do nothing except harm to others. There is no power in the universe, nor any form of intercession that can separate a cause from its effects, actions from reactions, or a Man from retribution for his deeds.

—From the Sayings of Tsiang Samdup.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

There is but one thought that I can express to our large family of Forum members at the present time, and that is of love and appreciation for the wonderful work that is being accomplished by our members. The Order has grown magnificently in the last few years and despite a few little ripples on the surface of our peaceful conditions everything has been joyful and marvelously efficient and successful. I do not know when we have had such a wonderful gathering as at our last Convention in July and the spirit of enthusiasm and cooperation and the good-will along with the excellent manifestations of high development on the part of those present here, was identical with the fine spirit that I found among the members in European countries and at the convention held in Belgium in August. In fact, the two conventions, here and in Europe, were just about thirty days apart in time and many thousands of miles apart in distance, and yet the spirit of both of them seemed to be identical so that it was as though I had stepped from the platform of one convention upon the platform of the other without any change in the audience or in the personnel of those present.

The Convention here last July represented the spirit of our work throughout North America, and the convention in Europe represented the spirit not only of Europe but of many parts of the world and so I can say at this holiday season that throughout the world there is a spirit of good-will toward man manifested not only by the thousands of Rosicrucians whom I have contacted and the many, many thousands of others whose correspondence passes through my hands, but by the larger majority of mankind.

And to each one of you I say at this holiday season, do all you can by word of mouth especially to sow the seeds of gladness and rejoicing. Christmas Day is more than a sectarian, religious holiday; it is a day of good-will, of universal love and of Cosmic benediction. The Christ Consciousness was born in this world and still lives. Whether we set aside December 25 or any other day of the year for the recognition of the coming of Christ into our lives, we should carry on the cheerful message and the message of hope and love which He brought to man in a time of despondency and mental and spiritual unrest. The world today is in despondency and in a similar mental and spiritual attitude, and it needs not only the Rosicrucians but those of every re-

ligion and every thought and belief to unite in one grand anthem of universal love and universal rejoicing.

May the holidays bring to each one of you not only the Cosmic benediction, but such blessings, such earthly and worldly things as will help you to share your happiness with others and to live another year of service in behalf of man's greater needs.

Fraternally,

H. SPENCER LEWIS.

The Emperor's Recent Trip

So many of our members have asked me to say something in the Forum here about my recent trip through Europe and to the international convention, and also about my visit to some of our American lodges and chapters during the summer weeks. I presume that all of you will hear many remarks in the Forum here regarding my recent trip. There were so many incidents connected with it that I know are of interest to the members here in America that very likely I shall think of these incidents from time to time in connection with other matters upon which I am speaking, and will include them as sidelights. I hope, therefore, that all of you will excuse me for making so many references to the trip, and I hope, also, that none of you will think that my many comments about the trip are like those we often hear from persons who return from Europe after their first trip. Usually such persons go about from home to home and place to place, and the only thing they can talk about is "Now when I was in Europe, etc.—" I have been to Europe too many times to be exhibiting the natural enthusiasm that one feels after his return from the first trip. But each time I visit these foreign countries, and especially meet with larger and larger groups of our members in various countries, I learn more interesting things about the natural habits and customs of the people in different lands, and of the tendencies of thinking and acting on the part of those who are following our system of personal evolution and unfoldment.

I do want to say, however, that upon my return to America on September 20, I had the great pleasure of speaking to a large audience composed exclusively of our members in New York, Boston, Washington, D. C., and Chicago. I would have included other cities if it had not been that the rapidly accumulating correspond-

ence and piles of work here at Headquarters necessitated an early return to California. The cities where I did visit, and speak, were close together and practically on my way home. Arriving in New York on Thursday, the 20th of September, I spoke at the New York Chapter on Friday, the 21st; at the Boston Chapter on Saturday, the 22nd; at the Washington D. C. Chapter on Sunday, the 23rd; and at the Chicago Chapter on Wednesday, the 26th. In each city the enthusiasm was one of the outstanding features. Also I was surprised to note that members came to these cities from distant points. In Boston they came down from Canada, and from all of the New England States, and in New York they came from Canada and the Central States, and from as far west as Ohio. At Washington I was surprised and pleased to meet persons that came from Florida, Georgia, and other southern states, as well as from the Midwest. In Chicago the members came from all of the Central States, and from Canada.

The largest audience was in New York City where the same thing occurred again that has occurred on practically every one of my visits there. A medium sized hall had been engaged in advance, but an hour before the meeting was to begin the hall was overcrowded, and yet the members actually living in New York City had not yet arrived. The hall was immediately changed to a larger one in the same building, and by eight o'clock this was overfilled, and as I understand it a change was made again to the largest hall in the building, containing a balcony and a large stage like a theater, and this was practically filled. Estimates varied between fifteen hundred and eighteen hundred people present, but all I know is that after the meeting it required a long time for me to stand and shake hands with the hundreds of enthusiastic members who told me their names and the cities from which they came. The same thing was true in the other cities, and it seemed as though each one of these meetings was like a district convention. During my talk to the members there was the utmost of silence, and deep interest, and it certainly was a pleasure to shake hands with and speak personally to so many of the members with whom I have become acquainted through correspondence, as well as with those whom I have known for a long time in a personal way. The officers and District Commissioners in each locality performed their duties in arranging these meetings and carrying everything out to a very complete and pleasant conclusion. Only in New York City was the meeting delayed because of the changing of halls, and I am sorry that some had to wait a whole hour before the opening of the meeting. And I want to express to the committees in charge of each of these meetings my deep ap-

preciation and thanks for the courtesies and hospitalities shown to my family and to me. We did not have much time for sightseeing in any of these cities; in fact, only in Chicago where we made a brief visit to the World Fair did we have any opportunity for recreation of any kind. In Washington I was kept very busy part of Monday visiting various officials and looking after important business matters, and had just a few minutes left at the end of the day to catch the train to Chicago.

New Foreign Documents

At all of these meetings I had with me one of the large leather portfolios containing a number of the new documents, charters, and certificates issued by the great international federation and congress of Rosicrucians and others in Europe, and allowed the interested members to look at these at the close of each meeting. To some in each city I showed some of the large packages of manuscripts of new teachings and newly released matter given to me to add to our higher lectures and monographs.

I am not going to take time here now to speak of these documents, and papers, and their meaning, for I believe that the November issue of *The Rosicrucian Digest* contains an excellent report of the International Convention which was made by the wife of our Supreme Secretary, Soror Gladys Lewis, and I believe that there is a picture in the magazine showing a few of these documents. You will all hear more about them from time to time as they are put into application, and of course here at Headquarters the charters, certificates, documents, and papers that have accumulated throughout many past years are always available to those who want to see them.

Sincerity

One of the things that impressed me most deeply in all of the committee meetings and separate conferences of the different organizations forming the federation, and in the great congress or united convention, was the profound sincerity on the part of every delegate and officer representing these organizations.

I would have you keep in mind, as I said a little while ago upon my return here to California, that the great congress held in Belgium was not composed of members of the regular rank and file of these organizations, but of the Imperators, Hierophants, Supreme Grand Masters, Grand Masters, and other Grand Officers or Councilors of these fourteen mystical, occult, "initiatique" societies of the two hemispheres. Therefore, the congress represented the very

supreme power, intellect, and psychic force of each one of the organizations. One would naturally expect such persons to be deeply sincere in everything they said and did in connection with such a convention, but nevertheless the sincerity was unusually impressive. Most of the men representing these organizations and taking part in the convention are officers in foreign lands connected with government activities, or with the law courts, or with colleges, universities, and other high activities. Most of them were men of middle age, or approaching middle age, and some much older. All of them have many other duties and profound matters to attend to during the daily course of their lives, but they had set aside all these other activities to come to Brussels for several weeks and think of nothing else but the world-wide plan of assisting humanity in its efforts to improve itself, and do away with war and strife.

Even the banquet that was held during the second week of the convention, and which was tendered to the North American delegates, turned out to be a very serious one. While there was a little pleasantry during the early part of the feast, long before the courses had been completed the speech making began, and this continued until a very late hour, and I do not know when I ever attended a banquet where there was less smiling and less joviality. This was solely because the matters at hand were of the greatest importance.

I would not imply by anything that I have said, however, that there is any lack of this sort of sincerity here in North America. But we are a new nation in a new world here, and we have not yet learned the seriousness of some of our national and international problems. Each member may be serious about his or her own unfoldment and development, and of course this is a very necessary thing for any real student of Rosicrucianism, but not all of us are able to look with seriousness upon the effect of our studies, and the work of the organization in its relationship to world affairs. This is probably due to the fact that we do not realize in this great continent of North America how closely united all human beings really are in the fundamental things of life. Here we find ourselves one large nation, so great in expanse of territory that many things can occur here of a national character without affecting anyone across any one of our boundary lines, and we, therefore, look upon ourselves as a separate part of the world in connection with many of our national matters. In Europe and some of the other continents of the world it is entirely different. Nothing of a serious national nature can occur in Belgium, Luxembourg, Holland, or Switzerland, for instance, without it affecting immediately many of the other countries which surround it, because these countries are so

small that everything occurring within them reaches out over their borderlines. This is easily realized when I say to you that in these smaller countries of Europe, and in fact in almost all of them, a broadcasting station of even a small power reaches so far out beyond its borderlines with its messages and its activities that one can hardly say that any one of those stations is a national radio station, but actually an international one. Here in America where we can ride for twenty-four hours in a railroad train and still be within the same country, does not surprise us, for, as a matter of fact, we can ride three days and a half in a straight line in the United States from New York to California, and still be under one flag. In Europe one cannot ride in the train twenty-four hours diagonally across the continent without traversing a number of countries, and even in an automobile a day's ride will take you through several countries and across many borderlines, and among many different types and classes of people. Then again, each one of these foreign countries has its colonies, or nations of people under its protection, and anything done officially by one of these countries affects a great many others.

Our Own Activities

One thing is quite certain. All of the foreign jurisdictions of the various occult, mystical, and "initiatic" orders hold our North American Jurisdiction of AMORC in the highest esteem and respect. They have a deep love for us, as well as great admiration for the work that has been accomplished here in this New World in the past twenty-five years. Of course, they frankly state that the freedom which we enjoy in this country is a great advantage, for we can advertise and hold public meetings without getting government permission, or without restrictions of any kind, and we can send literature through the mail with absolute safety, and we can express our opinions and organize ourselves into groups of various kinds without interference or limitations because of political rules and regulations. But, according to some of the great legal authorities who were at the International Convention, our very freedom in North America also becomes a factor that might make for a disadvantage, or might become a real obstacle to the growth and development of the Rosicrucian activities, and similar activities, if these activities were not directed by competent administration. The natural restrictions and limitations of Europe prevent some of the difficulties which we have had to experience in this country. Over in Europe groups of persons could not organize themselves into a society and wilfully or maliciously adopt the name of another organization as

is often done here in North America. There could not be in Europe five or six Rosicrucian organizations, each one claiming to be the genuine one, for each one of them would have to immediately prove itself to be either real or a simulation. And no one there would think of deliberately stealing or appropriating the name and symbols of another recognized organization. Nor can persons go about in Europe deliberately and maliciously attacking another organization, and do so under the glib privilege of "freedom of speech" with which excuse we are so familiar in the United States.

All of the organizations at the great convention proclaimed the administration and government of the AMORC of North America to be the ideal one, and it was for this reason that the Emperor for North America was given the jurisdiction of South America as the additional responsibility and field of labor. They admired the high quality of our literature, and admitted that if it were not for the economic restrictions which surround all of the European organizations, they, too, would like to have the high grade of paper, the excellent form of printing, and good standard of art and engraving that we use. They, too, would like to erect new buildings, and put the new ideas and principles into universal application, but they are bound by certain national and international traditions, as well as by economic conditions. They admire the extensive manner in which we carry on our propaganda here, reaching every class of individual, and they admire also the fact that we do not make any religious, racial, or political distinctions, or any social distinctions in connection with our membership any more than they do in their country.

These officials in Europe have met many of our members who have toured through Europe, and they have always enjoyed the reports given to them and listened with extreme pleasure to an account of the activities of our organization. And now that this world-wide federation has been formed which includes the fourteen oldest mystical organizations, it will be even more pleasant for any of our members who journey abroad because they will be able to make more contacts with more individuals in various cities and countries than ever before.

It is planned that Rosicrucians of North America visiting Europe will be given a card or letter of introduction to the various centers and branches of these fourteen allied and federated organizations, so that our members of North and South America can enjoy the rare pleasure of meeting persons of deep interest in our work and possibly attend whatever meetings are being held in the various cities.

The Order of Martinism

I think I should tell all of you something about the Martinists. Several of you have asked about this matter, and rather than speak to you about it in person, I want to bring it before the Forum here. I am sure that most of you have read something of the life of that great Rosicrucian mystic, Louis Claude de Saint-Martin. He was known throughout Europe as the Unknown Philosopher, and was considered one of the most highly-evolved spiritual beings that ever carried on the Rosicrucian activities during the past century. You may judge of his magnificent spiritual attitude when I tell you that in the Neophyte's First Initiation for home study there is a large sheet given to each of the initiates to read and study which contains a Cosmic dialogue as part of the First Neophyte Initiation. This dialogue is taken from the magnificent writings of Saint-Martin. Now Saint-Martin was not the founder and organizer of Martinism. It was really founded as a mystical, philosophical section of the Rosicrucian Order by Martinez Pasqualis. At first it contained a large amount of the Kabala in its teachings, but it was essentially mystically spiritual. Louis Claude de Saint-Martin became a student and follower of the founder, and became the great living interpreter of Martinism. He revised and augmented the teachings of Martinism, and especially its magnificent rituals, to a point where it became the most mystical, spiritual section of the Rosicrucian work, with its membership limited to those who were well-grounded in the Rosicrucian teachings. For many years, in fact, for over a century, the Martinist Order has been a great and powerful influence in the lives of many thousands of persons. Saint-Martin, the Unknown Philosopher, passed through transition in 1803, and Martinism was even then a very powerful organization, having branches in every part of the European Continent. Later some of the initiates established a group in America, but no active Supreme Council or definite form of organization was established in America, because it was decided that not until the Rosicrucian work was well-organized in the new world, and many hundreds of members well-grounded in it, would it be proper to carry on the auxiliary work of the Martinist Order.

Somewhere in the United States, and possibly in Canada and Mexico, are living those few who received initiation in the Martinist Order in Europe and elsewhere in the past years, and it is our purpose now to get in touch with these and, with the new authority and power granted by the Federation, establish a Supreme Council of the Martinist Order for North America and offer its rituals, teachings, and highly spiritual principles to our advanced Rosicrucian members.

According to the vote of the Supreme Grand Master and Council of the Martinist Order in Europe, the exclusive authority for the Martinist Order for North America rests in the hands of the Supreme Lodge of AMORC through charters granted personally to the Emperor for North America.

Our Other Charters

Incidentally, I would like to say as a mere passing remark, and for the sake of having it go on record, that all of the authority for the Rosicrucian Order of AMORC, and for the Rosicrucian activities in North America has always been granted to one individual, your present Emperor. None of the charters or powers of authority has ever been granted to any group of individuals in North America, or to any incorporated body, or any regularly formed organizations. You can well understand that such high powers and authority cannot be granted to groups, but only to an individual. And so all of the best documents, charters, authority, warrants, and other papers of authorization possessed by the AMORC, and all of the new ones representing the other thirteen organizations of the Federation, have been granted to the Emperor personally. That is, he can transmit this only to another individual as hereditary transfer of his power, and, of course, it cannot be seized or appropriated by any other person or group of persons, for such authority is not a tangible something that can be bartered or sold, or regularly appropriated without the consent and the actual approval of the one who holds it. A person holding such authority may organize and appoint a group of associates constituting his Supreme Council, and Supreme Lodge, but the Emperor holds the autocratic position of exclusive possessor of the power and authority. I say this in answer to some of the ridiculous things that have been said in the past few years by some of our friendly enemies who have asserted that they believed that they could secure legally the right to operate the Rosicrucian organization in North America by some legal process of transferring the authority to another group of members, or by demanding that the present Supreme Council of AMORC transfer its authority to another Supreme Council. It is not quite clear in my mind what the foolish plan is that some of these persons had in mind, but anyone or everyone who knows anything about the authority granted, in such instances, knows that there could be no Rosicrucian Order in North America operating under any authority or charters which I possess unless I, as Emperor, agreed to it and approved of the organization.

Of course, this also means that I, solely, am responsible for the administration of the organization, and the activities of those that I appoint in the administrative body under me. If I find that any of the officers associated with me or who are assisting in carrying out the authority I have, are not competent, or not dependable, or not living up to the spirit of the organization, I have the right to dismiss them from whatever position they hold, the same as I have the right to dismiss a mere employee or office worker who is engaged in some of the activities of our various departments.

What Constitutes Loyalty

This brings up another point that some of you have asked about, and which has come to the front many times during the past few years. The mere fact that an employee or a member of the Order holding some official title or in charge of some department gives of his time and services in a more or less devoted manner, does not indicate of and by itself that degree of loyalty that constitutes real devotion to the ideals and principles of the organization. We had to learn many bitter lessons in this regard during the early years of our organization activities when we had to put in charge of various departments those individuals who had not yet attained the highest degrees of development in our work, simply because the organization was not old enough in America for many members to have attained the highest degree of unfoldment. Some of these persons put in charge of important work and placed upon a salary basis have given their time and service in accordance with what they interpreted to be a fair exchange for the salary received, and they did show an interest in the studies for the sake of their own development and progress, but they failed to show that degree of loyalty and that willingness to sacrifice anything else to maintain the honor and dignity of their own position, or to make the requirements of the organization the primary motive of their activities. In other words, we soon learned that many types of persons could be secured on a salary basis to give us what appeared to be loyal devotion to the work for the number of hours they were employed, but in the bottom of their hearts and way deep in their consciousness they looked upon their position as a salaried position bringing them an income and requiring of them no more than honest services during the hours of their employment. As rapidly as possible such employees were eliminated, and in their place we put those who were requiring a salary in order to live, and looked upon the opportunities their positions afforded and the work of the organization and its ideals

as the primary motive for their connection with the organization.

It is not always the worker who makes the prettiest speeches before groups of members, or who writes the most impressive letters, or who is the most cordial and ingratiating in his attitude during interviews, that represents the most loyal type of member. It is what is done in privacy and in secrecy, what is expressed in the personal affairs of life, and what is revealed in the hours of relaxation and social contact, that tells how loyal, how sincere, and how noble are the motives and actuating principles of a real member of the Order.

From time to time in the past, our organization has had to make changes in its personnel solely because some have not stood the acid test for loyalty, and some have not had the ability to rise to the great heights which were necessary to keep apace with the development of the organization.

Every organization such as ours must have the privilege and the freedom to change its department heads, or change the position of its various workers, adjusting them as time and conditions require, or moving them into other positions where their own development or lack of development will enable them to do the best work for the organization, and to be restrained in this privilege or prevented from making these changes in personnel solely to avoid any criticism would be a detriment to the organization. There is but one guide and one standard by which I have ever measured the value of any of our associate workers, and that is by his or her ability to render the utmost of service to the organization and to the members, and do it not because of any glory or fame, but because of a changeless devotion and high degree of loyalty to the organization and its ideals.

The Temptation of Power

One of the most frequent causes for change in the personnel of our organization throughout the entire North American Jurisdiction has been that great human weakness which manifests itself in the selfish desire for personal power. Now I do not mean by this that a man or woman should not seek to develop and attain the greatest power possible in the influencing of persons and the creation of great changes in the scheme of things, or in rising to great heights of fame and happiness. Each one of us should strive to make our individual faculties and abilities so powerful that we are looked upon as living, dynamic powers of great influence in our individual spheres or in all national and international matters, but when an individual allows a little power to affect the self-appreciation of his ego, and to tempt him further to seek more power for the sake of possessing it,

regardless of how he may attain it, then the possession of power becomes a dangerous thing.

Furthermore, it does seem that the attainment of a little power along with a position in which that power may be exercised, often affects the logical reasoning and the good judgment of an individual. In the early progress when the power is being acquired, every consideration is given to such logical thinking with such proper action as would help to build up the power and to make the individual's activities fruitful and beneficial. But there are some types of persons who, upon attaining such power or some degree of it, immediately lose their balance and begin to think that it is because of their personality, or their profound mentality, or some other personal attribute, that they have succeeded in attaining the position they hold, and that from now on they need only command power, and power will come to them, or that they are in a fixed condition where no act, whether good or bad, can disturb the equilibrium of the pinnacle they have reached. This attitude is generally followed by a selfish desire to attain more power, by any means. With such a person the rule seems to be that "the end justifies the means." Such persons must be dealt with summarily in any organization, even in the business world where heads of corporations and boards of directors find this problem a very serious thing. There is only one thing that can be done with an employee or a department chief or representative of an organization who has lost his balance in the glory of added power, and that is to immediately take from him the position in which he exercises his power.

We would do the same thing if a man had succeeded politically to a place where he could call forth the armies of his country and put them to war. If the possession of this power tempted him to exercise it wrongly, and to use his authority to work out his personal problems or to wreak vengeance upon others, the only safe thing to do in such case would be to remove the individual from the position he occupies where the power he once possessed is no longer available or where it cannot be misapplied.

There is no limit to the power which our members may attain, individually, and the one great dream and hope of the Supreme Council of AMORC is that each day in the future we may discover among our members throughout the country those who have attained great power and are prepared and qualified to exercise it in a constructive and devoted way. The present personnel of the administration of AMORC cannot continue for a great many years, for each member of the Supreme Council will sooner or later pass through transition, and the great work of the organization must be carried on by successors who will be administrators and directors.

The hope of each of them is that before it is too late other great and powerful individuals will be found who can be trained even now to prepare for carrying on the work in the future. For this very reason there can be no degree of jealousy among the directing officers regarding the developing of power among the members and workers of the organization, but we all know the danger that lies in placing too much power in the hands of an unqualified or unprepared individual, and we know the danger that lies in the hands of anyone who has wrongly interpreted the power and position he holds, and is being tempted to seek for more power for purely personal reasons.

"Thou Shalt Not Kill"

One of our members rises to submit this question to the Forum: "Is not the Commandment, 'Thou Shalt Not Kill,' to be taken literally, broadly, and in every sense, and not confined to only certain acts of destruction?"

I am sorry that the Frater submitting this question has not made it a little more complete, but I sense in the question the fullness of his meaning. Undoubtedly, he is referring to the fact that good Christians and good followers of the Divine Decalogue believe that it is perfectly consistent to kill animals for food or destroy other things without violating the Commandment, and that it is proper, or at least legal, to kill a human being in self defense, or in warfare, or otherwise, under certain conditions in certain circumstances, etc., without violating the Commandment. Now I am not going to take your time and my time to go back over the history of the Ten Commandments, and refer to the many interpretations that have been given of them, and the long explanations of the meaning of each one of the Commandments as understood by the leading theologians of the world, but I am simply going to ask each of you to take the logical view-point of this matter.

In the first place, it is always absolutely unfair to analyze any ancient law affecting man's activities without considering the time and the place in which the law was established. Even some of our more modern laws decreed by the courts of the land are understandable only in connection with the times and condition in which they were promulgated. Take, for instance, some of the so-called Blue Laws that are found on the statute books of some of the New England States and the State of New Jersey. Every time one of them is brought to light and exploited in newspapers or magazine articles, and held up for ridicule because of its peculiar nature, we are reminded of the fact that while those laws appear to be useless, inane, and a reflection upon the intelligence of the people, they were at one time

rational, and really worthwhile, because of the conditions and circumstances existing at the time that they were devised or decreed. Some of those old Blue Laws deal with superstitious principles, and contain certain things which we now consider unworthy of such dignity as is given to them by condemning them. But if we think of the common belief in many strange superstitious principles, and of the many forms of indulgences of these superstitions that were popular in those days, we readily understand why the law makers were moved to adopt such strange laws.

Of course, the argument may be presented that any sort of an excuse may be found for the foolish laws that man has made, but that in dealing with the Ten Commandments we are dealing with laws that God decreed, and therefore we are dealing with something eternal in nature, and not applicable only to one period of time. But against this argument we must put the fact that although these Ten Commandments and many others were unquestionably inspired by Divine Illumination of some kind, nevertheless they were interpreted and set forth by human consciousness and colored with human understanding. No matter how divinely Moses may have been inspired, nevertheless his human consciousness was the ultimate channel through which those laws were expressed and interpreted. The whole circumstance surrounding the proclamation of those Commandments is a complete story of the immediate need for them, and the solving of great problems which confronted Moses in his immediate vicinity and in connection with the work that he was doing. Placing ourselves momentarily in the circumstances surrounding Moses at that time, we will see that each and every one of the Ten Commandments served a very special purpose. The truth in each one of them will unquestionably live eternally, and therefore make the spirit of each one of the Commandments apply eternally to all circumstances and conditions. But when it comes to analyzing them critically and attempting to determine to what precise degree in the letter of the law these Commandments should be applied, we cannot separate them from the time and circumstances surrounding their revelation and proclamation.

Therefore, we may logically say that the Commandment, "Thou Shalt Not Kill" has a more or less specific meaning and application, and was not intended to include every form of destruction, or the taking of life, which some advocates now attribute to it. Jesus was not adverse to the killing of animals for food, for did He not teach the fisherman how to fish, and did He not feed from the fishes? The taking of human life as a punishment for some crimes was quite well-established in that time, and we find no very bitter criticism on the part of Jesus in this re-

gard, nor any indication that God protested against the smiting of those who were taking the lives of others or who deserved capital punishment; but we would find, however, some of the practices of the destruction of life that God and the great teachers of Christianity have condemned and which Jesus pointed out as being sinful, such as the sacrifice of life on altars and similar forms of killing.

After all is said and done, however, the interpretation of such Commandments must be left to the individual and to the Divine revelation that comes into his soul. If you feel that the taking of life under any provocation or for any purpose is sinful, and this is your conviction based upon your inner interpretation and understanding of the Commandments, then it is a sin for you to do that which is contrary to your conviction. But to demand that a very literal interpretation of such Commandments be adopted universally and that they be applied to every incident of life, as for instance the killing of any animal or living thing, or the killing of human beings under any circumstances, would mean that one would have to take all of the Commandments and translate them in the same manner. The Commandment, "Thou Shalt Not Commit Adultery," would have to be interpreted to mean that no adultery of any kind should be permitted, and this would apply to the adulteration of foods, the adulteration of elements of a natural kind, and the adulteration of human characteristics and tendencies. But at once the average person would protest and say that in the particular case of the Commandment the adulteration refers specifically to one act and to one definite form of sinfulness. We say, therefore, that it would be impossible to take one of the Commandments and generalize it, and at the same time apply another one to specific, limited acts. If we were going to take a word such as the word "kill" in one of the Commandments, and claim that it means destruction in any form, any circumstance, of any living thing, then we must do the same thing with the word adulterate and similar words throughout the entire group of Ten Commandments.

The rational, reasonable view-point is always the Divine and Cosmic view-point, and I think it is the duty of students of mysticism to take this logical, reasonable view-point rather than attempt to give individual interpretations or to claim that some far-fetched interpretation is the correct one.

Vaccination

I do not know how long this subject of vaccination is going to continue for discussion in our Forum, but it certainly does rise to the sur-

face ever so often, and always in a new form. Here is our good Frater in Manila, calling our attention to the fact that the matter of vaccination has just been treated from a new angle in his country. Our Frater is a medical practitioner and a member of the medical profession, and he sends us a newspaper clipping showing that in Manila another physician has discovered a different method of vaccination than the one ordinarily used, which he thinks is obsolete and dangerous, and has just been fined a sum of money by the court because he did not allow his two children to be vaccinated by the popular method observed by the Bureau of Health of his country.

The newspaper clipping refers to this as a unique case, and it certainly is unique to find a doctor being punished because he would not allow his one-year-old twins to be vaccinated by a method that he believed obsolete, harmful, or unnecessary.

In pronouncing the sentence, the judge distinctly stated that he regretted that he had to convict the physician for his attitude, but that the law made it necessary, and he hoped that the physician would continue his studies in the improvement of methods of vaccination so that better methods might be found in the future.

It is certainly a sad thing to think that parents have absolutely no control over what is being done to their infants or young children, especially when the children are too young to be able to say for themselves whether they desire to have something done to them that may or may not affect their health for the rest of their lives.

Without again going into what I think, personally, or what many Rosicrucians think about the theory of vaccination, I merely want to say that it is a much mooted matter, and one in which the best authorities throughout the world are not agreed, and no one can rise and say that the popular method of vaccination and introduction of serum into the blood stream through vaccination is a "generally-recognized and approved method." This being the case, and there being some doubt or suspicion about its efficacy or goodness among so many physicians and authorities, one would think that no court of any land would attempt to force the use and adoption of something that is so questionable, or upon which there is the least doubt regarding its efficacy. The logical thing would be for the courts to say that since there is some doubt the matter will be left to the discretion of the parents, and that they must assume the responsibility for the care and protection of their children; or, if this is not possible, then the state or country will assume the responsibility without any method of affecting the child through a questionable method of prevention.

The Frater who sends this clipping to us, and who is a medical physician himself, as I have stated, says in his letter, "Being a member of the medical profession I have my own ideas about the matter of vaccination, and I do not hesitate to say that vaccination plays an insignificant role in the prevention of disease. The factors of immunity, susceptibility, and infection may, after all, be secondary to the disturbance in the equilibrium of the elements of A and B, and I hope to be able to prove this, with the help of the teachings of the Order, to my satisfaction some day, and therein lies the crux of the entire matter. Unquestionably the introduction of the serum through vaccination and the introduction of many other serums hypodermically or otherwise into the human body does disturb the equilibrium of the A and B elements, which constitute the qualities for maintaining harmonium and health in the body. These A and B Elements, as explained in our lessons of the early grades, are to be considered always in connection with the introduction of any foreign matter or other elements into the human body, and if the equilibrium of these two are disturbed in any way there cannot be established a condition of harmonium."

If any new light on the matter of vaccination is brought forth in the near future, we will speak on this subject again.

Universal Peace Flag

I am sure that all of our members will be pleased if I interrupt our proceedings for a few moments to comment on the fact that the great plan of our beloved legate in the Orient, Nicholas Roerich, to preserve all of the great libraries, museums, and institutions of learning, art, and culture under a Peace Flag, is about to have official recognition and indorsement by the United States Government. Many of the governments of the world have adopted this plan, personally, and great conventions and meetings have been held in foreign countries in regard to the adoption of the plan, and now President Roosevelt has appointed Secretary of Agriculture, Henry A. Wallace, as United States Plenipotentiary, to sign the inter-American Treaty on the Roerich Pact for the protection of artistic, scientific, historical, and cultural monuments. Last year a Roerich Peace Pact convention was held in Washington, and several of our members were special representatives to this convention, offering an excellent support of our organization in behalf of the plan. We are happy to say that we received the second flag that was made in America under the Roerich Plan, and we were the first to have such a symbolical flag flying over any buildings on the entire Pacific Coast. Under the

unique symbol of this flag, buildings that represent the "values of human genius preserving the spiritual health of the nations" will be protected during war, or any national or international emergencies, thus preventing the enormous destruction of the genius of man and the benefits of future learning, as was the case in all of the world wars and conflicts.

Through the adoption of this Peace Pact throughout the world, Nicholas Roerich has conserved and contributed to the future evolution of man the greatest factor for his advancement and progress ever contributed by any one individual. If one visits even the ancient temples and places of learning in the Orient, one is sorrowed and grieved to note that some of the most magnificent works of ancient art erected long before the Christian Era were partially or completely destroyed long before the Christian Era by the earliest wars and battles, and throughout all the ages man's greatest contributions to the advancement of civilization have been the first to be destroyed by warfare. Such destruction is even more powerful than the destruction of human life, for its effects cover many generations and reach far into the future. In many cases such magnificent buildings of art, architecture, and learning were destroyed merely for the gold that was contained in them, or for the marble and stone that could be used for warfare purposes for rebuilding after the war. In many cases the rarest works of art were melted down to make bullets and canon balls. It is easy to trace the many occasions on which the advancement of civilization was thrown backward many generations by these destructive processes affecting the great channels of human genius. After the wars are over man may rebuild his railroads and his homes, and replant his vineyards and his crops, and direct new factories and methods of industry, but nothing can bring back the great genius of the past in art, literature, science, and learning. We should all feel that Frater Roerich has truly represented the Rosicrucian spirit in the marvelous good that he has done for mankind through the conception and promulgation of his Peace Flag Plan.

An Unusual Mystical Incident

The first interesting matter for discussion before the Forum this morning is a report that came to me through our good Soror Benjamin, who, most of you know, is a highly evolved mystic, a one-time initiate of the Rosicrucian Order in France, and a world traveler, lecturer, and editorial writer. She has known many of the world's great mystics, personally, in the years that have passed, and now that she has retired and is living here in California in seclusion,

meditation, and a peaceful closing of her great life, contacting only leaders of the various branches of Rosicrucian activity, she has ample opportunity to investigate many strange occurrences and psychic incidents that are reported to her.

This particular case has been verified, and the facts are indisputable and yet so astonishing as to bring doubt to the mind of almost anyone, except a mystic or a Rosicrucian student who is familiar with the laws involved. The persons involved in this incident are a man, his wife, their young son, and the boy's grandmother. On September 27, 1925, at four o'clock in the morning, the young boy called to his father from an adjoining bedroom, stating that he had fallen while attempting to get on his feet and had broken his leg. The father hearing the cry of anguish, pain, and fright immediately rushed to the boy and found him in a collapsed condition on the floor, almost unconscious from suffering. A casual examination did not reveal any bruise, or that any bones were broken. He encouraged the boy to pull himself together, so to speak, and to try to hold his consciousness active, and assisted him in getting on his feet, but he collapsed again and the father discovered that the entire right side of the boy's body was lifeless. A doctor was called immediately, and he did all that he could, but stated that it was very evidently a case of paralysis that had completely affected the right side, and partially affected the other side, and part of the organs of the body. The doctors and others who investigated the case decided that it was a very definite case of infantile paralysis. The next morning the father received a message that his own mother, the boy's grandmother, living in another part of the town, had been stricken at four o'clock that morning with paralysis, and that she was affected in the same manner as was the boy, and that the stroke had come upon her at precisely the same moment, 4:00 A. M.

Now, while the parents were inclined to think there was some connection between the boy's sudden paralytic condition, and the condition that had also come upon the grandmother, the doctors, of course, were of a different opinion. The fact remains that the boy had been in a perfectly healthy, normal condition up until the moment of the unexpected attack, and had been in bed, and to get out of bed at that unusual hour and collapsed while trying to do so. Such a stroke coming upon an elderly person is not unusual, but to come upon a young boy in good health is unusual. Five days passed in which the condition remained with the boy, his health rapidly decreasing, his vitality leaving, and parts of his body being seriously affected from the paralysis. The doctors gave up all hope for the boy's re-

covery, and stated on the fifth day that he was in a dying condition, and would undoubtedly pass through transition.

Just after this sad opinion was announced, the father received a telephone message to the effect that his mother, the boy's grandmother, had been sinking rapidly during the past few hours, and had just passed away, declaring with her last words that Frederick, her grandson, would live. She declared this prophetically, and in such a strange, emphatic manner as to convey the idea to those who were gathered about her, that while touching the borderline of transition she was in touch with her grandson, and knew that what was occurring then with her would mean a change for him. Then she added the words, "I will go to him!" The father rushed to the bedside of his boy and announced to his wife and the others standing there, "Frederick will live, for my mother has said so!"

According to physicians and others in attendance at the time, the boy showed an improvement in less than an hour, and as each additional hour passed, the paralysis began to leave the body, vitality began to return, and he slowly regained his health. Various doctors had been called in consultation on the case, and each agreed that the boy could not live, and that the paralysis would most certainly continue to interfere with the functioning of various organs of his body, and was rapidly approaching his heart. The boy's recovery, therefore, in such a rapid manner was astonishing, and he has never had a return attack of this condition up to the present time.

The father and mother of the boy and several of those who were present at the time are thoroughly convinced, as is Soror Benjamin and others who understand the principles involved, that some part of the ego of the grandmother was transferred to the boy at the time of her crossing the borderline. The question is, how was such a thing possible?

If we review the case again independently of anything that the boy has said regarding his fondness for his grandmother and her fondness for him, we find that the only explanation of the condition of paralysis which came upon the boy was some degree of attunement between the grandmother and the grandson. This must have been some unusual degree of attunement that was not voluntary on the part of the boy, but which may have been voluntary on the part of the grandmother, plus some psychic connection from the past of a psychic nature which we may never be able to quite understand. In other words, as a matter of speculation, we might say there could have been some past connection between the grandmother and the boy, for we have known of similar incidents. But whatever it may have been, there was some psychic connection between

the two, and it may have been that in addition to this psychic attunement the grandmother was thinking of the boy as she felt the first symptoms of pain and paralysis coming upon her. As she dearly loved the boy, there was a deep attunement which the grandmother very likely realized and understood as indicated by her final remarks. Undoubtedly her first thoughts were of her grandson whom she was about to be separated from because of this condition that had come upon her. This mental attunement, along with the psychic attunement, would have made it possible for the condition to transfer itself along the Silver Cord that constitutes the psychic connection in such cases. Such psychic connection has often been established through the passing of years between man and wife, and between parents and their children. But that is a matter that we will not take up at this moment. Unquestionably, the psychic contact remained throughout the period of the grandmother's sinking condition, and as her vitality lowered, the boy's vitality also lowered until he was in a condition that was a reflex or a sympathetic representation of her own condition up to the very moment of transition. Her last words plainly indicated that she felt something of this nature, and deliberately willed that the condition of attunement between them be changed at her transition into a passing of some part of herself to him.

Now we might speculate on this case for a while, and I will let each one of you express your opinion in the Forum this morning as to the following points: If the grandmother's illness had continued for many weeks with her vitality getting lower and lower day by day, and the paralysis gradually reaching toward her heart, would the grandson have continued to sink in vitality and eventually pass through transition at the same moment that the grandmother passed through it, or possibly before she did, because of his younger body and less power to stand the long strain of suffering and continued weakness? If the grandmother had passed into a coma many days before her transition, and had been unconscious, would the boy have remained partly conscious while the grandmother passed into transition, and being unconscious of her passing would she have been unable to wilfully attune herself with the grandson and thereby interfered with the passing of the ego's vitality from herself to the grandson? These and many other points are worth considering. Perhaps some of our Forum members who are not present here but who will read of this matter in the Forum magazine, will like to speculate upon it, and we may receive a few letters from those who know of similar experiences, and can give us the precise facts. But I do hope that we will not receive a number of letters of pure speculation about this matter, for,

after all, speculation of this kind unassociated with any actual occurrences will not enable us to get at the laws and principles involved.

Another Strange Case

A case very similar to the foregoing was related by the late Dr. W. J. Coleville, who as probably all of you know was at one time a great leader of New Thought, and a writer of a great many books and lessons dealing with the application of psychology to modern matters and its relation to the power of mind, and the ability to develop one's latent abilities. He reported in 1913 that when he was about two years of age he and his mother had been in Europe, and that during the trip they were in a shipwreck. They came very near to drowning while others around them did drown, but the waves washed him away from his mother while floating in the water and another woman swimming around in the water took possession of him because of his very young age and inability to take care of himself. He said he was eventually hauled into a lifeboat, and was saved. The woman who saved him lost her life while protecting him, and he has always felt that her presence was part of him. As he grew into young manhood, he developed a very old appearance with wrinkled skin, and an expression of age much like the appearance of the woman who saved him and held him close to her while she passed out of life. He claimed that he always felt that something passed between this woman and himself. Coleville undoubtedly knew of this strange mystical law of the passage of something of the ego and its vitality from one person to another in such circumstances, and his impressions of what happened may be correct or imaginary, but the fact remains that he developed very early in life this strange appearance of premature age. Many such experiences have been recorded in past records of attunement between individuals, and they give us much to think about and help us to understand some of the many unusual things that occur in our lives.

The Jewish "Race"

Ever since certain political conditions in Europe have cast a reflection upon people or classes of people of the Jewish religion, there has been much publicity in the newspapers and elsewhere about the persecution of the Jews, and we have had a great many letters come to us in our correspondence pertaining to this subject. I am sorry to say that even among our Rosicrucians we find the same universal mistake that is made by people generally throughout the world in regard to this term "Jewish."

Now the truth of the matter is, there is no such race anywhere in the world as the "Jewish" race, and all this talk of persecuting the Jewish race is nonsense. In my world travels I have met and talked with French Jews, German Jews, Russian Jews, Hebraic Jews, Turkish Jews, English Jews, and even Irish Jews, and not long ago I contacted a large number of colored persons who were very devout Jews, worshipping in a synagogue with a Jewish rabbi. Now with this sort of complexity of races, will you please tell me how anyone can consistently refer to a group of persons as being a part of the Jewish race?

The only race that might be called distinctly Jewish is the Hebrews. The word Hebrew is derived from the term that signifies "from the other side of the river." It originally referred to the Israelites, the Ammonites, and others who came into Palestine from across the river that separated that country from Egypt or other nations. But all of the Hebrews are not Jews, and, as I have just said all Jews are not Hebrews. The word Hebrew refers to a race or class of races of people. The word Jewish refers to a religion. It is just as wrong to speak of the people who follow the Jewish religion as constituting a race, as to call all the Methodists a Methodist race, or all Presbyterians a Presbyterian race.

There have been in recent years, and all through the past centuries since the dawn of Christianity, periodic and spasmodic persecutions of the people of all lands who are of the Jewish religion or faith. It is said these people have no flag, and of course since they do not constitute a race of people of one country, they could not have a flag except a religious banner. But a study of their past history would incline one to believe that the most appropriate banner they could have would be one that bore a symbol typifying persecution.

Now I am sure that none of you here will interpret my statements as meaning that I am entering into a discussion of the worthiness or unworthiness of any of the future policies relating to the distinctions of people and religions. It is unfortunate that people of any religious faith should be persecuted because of their religion. As I have said before, in any country where this has been undertaken or carried out in connection with any religion, it has resulted in the downfall, sooner or later, of the country or the rulers who advocated such distinctions and persecutions. But the point I do wish to argue is that we should be more exact in our terminology, and be sure of what we say. We have to admit that in some foreign countries the people of the Jewish faith are being discriminated against, just as in some other countries such as Mexico and Spain many classes of people of Roman Catholic faith have been discriminated against and unhappily treated.

But while we are speaking of this very unfortunate situation, let us refer to these people as being of a religious denomination or sect, and not as a race, for the word race does not apply in such cases.

Reversion To Type

On my recent trip to Europe, I had the opportunity again of studying several old familiar cases which clearly illustrated the tendency on the part of human nature to revert to type.

In several cases where young people had been taken out of the unfortunate primitive customs and habits of their tribes or classes of people, and taken to other cities to be educated, trained, and modernized, when left to turn to their former environment, they gradually abandoned all of the modern training they had received, even to the extent of abandoning the better clothing which they had, and which they could easily maintain, and adopted the unclean and unpleasant methods of sleeping and eating. In each of these cases which I have studied, it was found that these persons moved along the lines of least resistance and found it easier, despite the many years of education and influence in other cities, to adopt the primitive, unfortunate ways of living of their relatives and friends.

All of us in our more subtle forms of habits in thinking and acting constantly revert to our individual type, and this fact is one of the most difficult conditions to overcome in the processes of human evolution.

Regardless of the mooted points relating to the astrological conditions and those of reincarnation and Karma, the fact remains that each one of us is born with certain tendencies, characteristics, and evolving desires which constitute our fundamental nature, and no matter how we may try to change these by changing our environment or desiring to improve ourselves, we will continuously revert to type unless we deliberately use our will power and our other dormant faculties, and lift ourselves out of the mold in which we have been formed, and recreate a new character and personality for ourselves.

We Will Be What We Will To Be

Despite the fact that there is a popular idea that we can be whatever we will to be, it takes more than mere will-power to demonstrate this. In too many cases the will to be something else is merely a desire and is not really a law of the will-power at all. It is unquestionably true that if the dominating thought in our mind is exercised by the will-power every conscious moment of life, we will gradually recreate ourselves and make ourselves in accordance with that dominat-

ing thought. But it must be a very active thought, and not a mere passive one. It requires the use and application of every one of our real psychic faculties, as well as our outer mental faculties. It is for this reason that all of the lessons and exercises of the Rosicrucian teachings center around the development of certain faculties, for unless these are associated with the process of changing our nature little progress will be made.

Too many persons carry their altered personality purely on the outside like a cloak, and this acquired culture, refinement, or improvement are layed aside too many hours in the day, and only superficially adopted when in the presence of others or when it will make the greatest impression. Such a swinging of the pendulum from an improved condition back to the type condition never makes for any permanent improvement at all. I have contacted many thousands of persons who study a little of the languages, and of music, and do a little reading of the better kind in order that they may on occasions talk glibly of cultured things, or the fine arts, and appear to others to be of a higher type than they really are. But when these persons are alone or off their guard they revert immediately to their original type and in fact more hours are spent in their daily life in their true character than in the pose of the better one, with the result that the better character never becomes permanently adopted or established.

All of us have certain inherent tendencies, weaknesses, and characteristics that are undesirable or should be partially modified, or applied differently. Unless we carefully analyze these and very definitely cast them aside or purge ourselves of them, we will find at the close of life that while we have gone around in a circle and have covered various phases of self-improvement, we come back to our original type and pass out of this life without having moved forward in the process of evolution more than a fraction of a degree. On the other hand, by following the proper system and using the will-power constantly and determining daily to make the utmost of life and of ourselves, we can make the short span of life on this earth count for a great advancement in our evolution. Here is a subject that is worthy of long consideration, and I think we shall have to take it up definitely in some discourses sometime and study the fundamental principles connected with this tendency of reversion to type.

Man As A Monkey

Let us smile a few moments with the great savant and scientist who announced recently in Washington that the most recent researches in regard to man's evolution from a lower type of

being has revealed that there never was any close affinity between man and the great apes.

We have said this over and over in our teachings for we believe in the evolution of man physically and spiritually and know that his body as a physical organism has passed through countless stages of evolution from a very low primitive animal type to the present partial period of perfection and is on its way to even a greater and far more marvelous development. Although the human soul is also constantly evolving, man as a man began his career as a distinct type, primitive, animalistic, and crude though that beginning may have been, while within him there was placed the divine soul in the image of God to assist in the process of both physical and spiritual evolution. But there always was a great gap between the highest type of ape and the most primitive form of man, both physically and spiritually.

Really, when one listens to the manner in which some men protest against the idea that they may have developed or evolved from some more primitive type of being, one would think that some were protesting against the fact that they ever ceased to be a monkey, if they had been one, and so we leave such persons to their own self-satisfaction.

The Foreign Rosicrucians

Just before I came into the Forum, I was examining some of the foreign mail that has come to me this past week, and I was interested in reading the comments from these high representatives in foreign lands regarding the present difficulties experienced by Rosicrucians in various countries in meeting and carrying on their great work. In some of the lands where a few years ago our party of pilgrims to Europe and other lands were received with flying banners containing the Rosicrucian emblem and were entertained at hotels and dining places where the musical programs contained our emblems and printed greetings to our American visitors, today the word Rosicrucian and the symbol of the Order must be veiled or eliminated from all public matters and no public assemblies may be held, and all meetings and sessions of an official kind must be held in great secrecy and only with the permission of governmental authorities. Even our outgoing mail from this country to representatives of the Order in foreign lands must often be sent in plain envelopes no longer bearing the imprint of our organization nor the slightest indication that it has anything to do with a fraternal society or group of any nature, otherwise the letters will be confiscated and never delivered to the proper person.

Our good Frater who recently made a lecture tour through the northwest of this country representing us and showing talking moving pictures of Rosicrucian Park and the interior of our buildings and departments, is one who has traveled and studied in foreign lands, including India and Egypt, and he is very familiar with past customs and regulations regarding such organizations as ours in all parts of Europe. The other day in talking to me here in my sanctum, he said that he was going to add to his informal talks to our members in the various groups which he contacts in the fall by telling them of the rare privileges which the members here in North America enjoy and which were never known to the members in Europe and foreign lands and cannot even be accepted as true of the conditions here in this land of ours at the present time.

In all times of the past the members of the Order had to journey to certain central places for their lessons, discourses, manuscripts, pamphlets and their guidance. Very often in large countries such as France, England, Germany, Switzerland, Italy, and elsewhere, there were only four or five central points many miles apart where the members could congregate to receive official instructions. It often required a whole day of travel, or a day and a night of travel by train, or several days of travel by horse and cart, to attend a single meeting or to receive a single lesson or lecture, and it required a long journey and a high degree of proven worthiness to be permitted at the end of that journey to take home for prolonged study a single manuscript dealing with the teachings. But today in Europe and in many other lands the members not only have to journey even great distances because of fewer places where it is safe to maintain a place for an assembly, but they must proceed in round-about ways and through devious routes and under great cover of secrecy, and they can only approach the ultimate goal in the dark of night, one at a time, so as not to attract attention and reveal the place of their secret convocation. Nothing of a written nature may be taken away by them, nothing sent through the mail, and nothing spoken of out loud in any private meeting or public contact except on the rarest occasion and under very strict guidance. It requires years for them to obtain the amount of instruction and guidance that our members receive in a few months, and they have not the privilege of telegraphing and sending air mail letters with requests for help and special information, treatments, and assistance. Nor can they greet one another on the street, or in the stores, nor seek each other's company.

Here in North America and in England, and a few other places in Europe which have greater freedom, you not only have the privilege of sit-

ting in your home and in your own private sanctum and having the lessons and monographs brought to you regularly each week, and likewise several magazines and other pamphlets, and many good books, but you can go to chapter meetings and to private and public assemblies of Rosicrucians. You may hail them when you meet them and you may deliver lectures and talks to the public and over the radio, and you can come to the great National Conventions in San Jose or to your lodges in groups wearing your emblems and allowing yourself to be known as one who is a student of the Rosicrucian teachings and a member of a secret fraternal society. Certainly, the members in most of the Western World have an advantage over all the other members at the present time and they should profit by this through preparing themselves for the utmost in personal development and unfoldment.

"Am I Dead?"

Here we have an interesting little incident reported to us by a Frater in Salt Lake City. This Frater is a medical physician and refers to his many years of service in the medical department of the U. S. Army, as well as many years in hospitals, and also refers to the fact that he has rendered medical service through two wars. He says that he has been present with many persons at the time of transition, but that in all of his experience he never had such a clear-cut bit of evidence of the actuality of a spiritual life beyond the grace as in a case recently brought to his attention.

He says that a nephew of his, the father of three children, had suffered for six weeks as a result of cancer of the intestines, and although an operation was performed it was admitted to be a hopeless case. Being returned home and knowing that he would not have long to live, he desired to be taken back to the hospital where the transition might occur without disturbing the entire family. On the day of the transition he became very weak and gradually unconscious. His relatives, including his wife and seventeen-year-old daughter, his mother-in-law and her husband, were among those who came and stood by during the period of transition. Altogether there were six who were present and who testified to what actually occurred. A little while before transition he returned to consciousness. Lying quietly in his bed, he suddenly spoke these words: "Am I dead? Why, mother, if I am not dead, how can I be with you?" Then taking a short gasp he passed into the Great Beyond.

The interesting fact is that his mother had entered transition when he was only six years old over thirty-one years ago. Yet very evidently,

while on the borderline of transition, he contacted his mother. She appeared so real to him that he was surprised and began questioning as to whether he was "dead" or alive. By this very statement you can see that he was wondering how it could be that he was dead and yet conscious of himself and his mother, and yet if he were not in a spiritual world how could he be in contact with his mother.

The doctor says that this is a very convincing piece of evidence to him, because of the indisputable testimony of those who were present and who heard the statement just as it is recorded here.

Such occurrences at the time of transition are not uncommon and many months ago we published an article in *The Rosicrucian Digest* dealing with life after death as revealed by the statements of those who had approached the borderline, and who were brought back to an earthly existence for a time again and who could competently describe what they had experienced.

From all of the testimony, it appears that after transition and even during transition there is an active form of consciousness which enables the individual to analyze his strange condition, and the conditions must be very strange indeed for there are impressions and forms of consciousness that we are not familiar with in our earthly existence here, and the environment and everything about the change that has taken place must be unique and surprising. But one thing is proven by all of the testimony and that is that consciousness and the individuality of being are preserved and not altered by the change called death.

Astrology Again

Here I have a little problem that I would like to speak about so that all of you in your correspondence and contacts with our members may set others straight.

Some time ago I spoke of astrology and recommended to those who wanted to improve their knowledge in the subject the purchase of a book on the subject issued by the Simplex Publishing Company. Now it appears that a number of our members, who know nothing about astrology and nothing about the higher mathematics that are involved in making astrological calculations, have written to secure this book on astrology and find it very difficult and they want to know whether the subject is worth the time of a year or two of study and the engaging of some teacher to help them.

Let me say to all of our members who do not know anything about scientific astrology, that it is not something that can be mastered or conquered by the reading of any book or even a half

dozen books. Its mathematical calculations are very difficult and complex and require the use of a special kind of almanac of all the past years, certain astronomical calculations, and the use of logarithm in the mathematical calculations and much tedious study and work. As for helping our members in their comprehension of our teachings, and especially in the application of our teachings to the mastering of everyday affairs, I cannot conscientiously say that astrology is of such a help that it is worth the time and cost involved in studying it for years or having a competent teacher assist in the study.

To those who have studied the fundamentals of astrology and its mathematics in the past, I do from time to time recommend certain books dealing with the subject that will be helpful. But if astrology in itself were of any actual practical value in helping our members to master Rosicrucianism, we would have had the subject of astrology in our graded lessons so that all would have had this knowledge.

Scientific astrology is too serious, too grand, and too wonderful in all of its parts to be treated like some pastime study and dealt with haphazardly and casually. You must either make up your mind to spend years in profound study or else leave it alone. There are certain forms of astrological knowledge and certain astral activities that we will deal with some time in some special courses, but the entire science of astrology is not reducible to a brief course or to indifferent study.

The fact of the matter is that in the past years too many persons who have simply skimmed over the surface of astrology and have acquired merely a superficial knowledge of it have gone into the making of horoscopes and call themselves astrologists. In this manner they have made light of astrology and ridiculed an old science and broken down the faith of the Western World people in what could be a very wonderful thing in the hands of a person who has devoted an entire lifetime to its study and development.

The "Will of God"

I want to read to all of you this afternoon a few paragraphs from a letter which arrived today. It is addressed to me, personally, and is from one of North America's leading newspaper managers and editors, and who has for many years been interested in our work and as a member and an officer contributed very greatly to our magazine and to other printed matter of a helpful nature. He is a man of wide education and is able to read and study in a number of languages, has travelled a great deal in foreign lands and is a profound mystic. He has applied

the mystic principles of life to many departments of his great newspaper and a number of his associates have become members of the Order.

His letter was a letter of acknowledgment of a telegram that I sent to him on his birthday, and in it he tells me that his wife has been ill recently and that it has cost him some worry and a number of problems. Then he goes on to speak about this illness and all of our earthly trials and temptations as being the Will of God. Here is what he says:

"It is all the Will of God and what a lovely Will this is always. God's loving hand, like the knife of the surgeon, must hurt at times, in order to heal. God permits what we consider to be evil in order to draw therefrom a good still greater than could be otherwise expressed in our life. Like children, oftentimes, we cry for razors and poisons to play with and our loving Father says: 'Nay, nay,' and we cry still harder because we are children and want to stay out in the rain and get wet and get cold and so on and so forth. Life is beautifully simple when we let the God of our hearts run it and it is terribly complicated when we try to run things ourselves. It is true that our Father-King has made us princelings. It is true that, in our ignorance, we like to behave like slaves. We are princes of our intellect; of the kingdom of our hearts, the seat of our sentiments and affections; of our wills, the domain of our resolutions. We draw our imperium from our Emperor and this is the sole reason why we are little princes and princesses, but we must behave royally—be poor in spirit, merciful, compassionate, humble, active, charitable, tolerant, temperate, pure, mild and meek, for all these virtues, and many more, are the adornment of royalty. All of this you appreciate because you are quite a prince yourself and you have surrounded yourself with royal characters.

"What is a man? The Anglo-Saxon word 'man' means mind. A man is a mind. A wo-man, (Anglo-Saxon, wif-man; a wif is a wife and the word comes from wib; to tremble. The old meaning of this word was to cause to vibrate. Woman is the automatic mental vibrator making and breaking the male mental circuit, electrically expressed) a woman is a gift from God to keep peace in our souls. Foods, drinks, sleep are good or bad if you have too little or too much. Women are naturally good and unnaturally bad, at times. But women, you know, are free; and, like men, they mistake freedom for license. Real princes and princesses never make this mistake. It is all very simple. When we invite the Holy Ghost to work freely in our souls then we enjoy that profound peace, which you have wished upon so many thousands!"

When big men in "big business" can think like this man thinks, and believe as this man sincerely

believes, and with all practice the code of life that this man practices, making it not only efficient but joyously successful in his enormous business undertakings, then we are sure that the man of smaller business interests and of lesser problems can make his life and the lives of others successful also by the application of these principles.

Every Rosicrucian will recognize in his statement the phrase, "God of our Hearts," thus showing his understanding of our Rosicrucian teachings along with his understanding of the highest principles of God and the Christ Consciousness. AMORC is proud of the thousands of members like this man who are in positions where their mental power, as well as social influence and their business power, enables them to spread the thoughts that are helpful to all. We are fortunate, indeed, in the fact that the editors, managers, publishers, and writers on many newspapers and magazines in this country are either associated with our organization or in sympathy with it, and through their writings and speeches many of our principles are being presented to millions of persons who might not otherwise learn of them. This is indeed an influence for which all of us should be thankful and grateful.

Another Interesting Book

I would like our members to know that I have recently had the pleasure of reading a new book called "Anthropos." It is by H. Y. Romaine, a member of the California Bar. To describe the book briefly I cannot do better than quote what the publisher says of it; namely, that it is a mystic drama of initiation in four episodes, with prologue and epilogue, together with introduction, explanatory notes and glossary. It also has a specially designed frontispiece in seven colors, hand illuminated. It contains 184 pages, slightly larger than six by nine inches and is beautifully bound and stamped in gold.

In this so-called drama of initiation, Mr. Romaine portrays in a very dramatic manner the problem of the human and the divine and the relation of the microcosm and macrocosm. The drama depicts man's struggle within himself, between his higher and lower nature, and how he may become a real conqueror in the sense of being a true Son of God. Naturally the reading is heavy, deep, and illuminating only after contemplation and meditation. I do not want any of our members to think that this is one of the light and airy sort of dramas that is filled with witty, mystical statements that are like ordinary proverbs, having a meaning easily discerned and universally applicable. There are phrases, sentences, and passages in this drama that can be compre-

hended only through careful analysis and deep thought and there are others which will become understandable only after many days have passed and the concentration upon the thoughts have turned themselves into golden illumination within the inner consciousness. The book is really a masterpiece in English of the same nature and high quality that we find in some of the old Greek plays. In fact, as one reads the drama one is carried back to the ancient times, and we are impressed with the fact that the characters in it are attempting to express the highest thoughts that the human mind can conceive and form into words. We all know that very beautiful and idealistic thoughts can be vaguely visualized or ethereally formed in the consciousness but cannot be reduced to the formula of words or restricted and confined within the expressions of transferrable thought. In this book, however, the author has masterfully interpreted some of those beautiful thoughts despite the crudity and material nature of the only tools he could use—English words. Undoubtedly, this book would have been more beautiful in Greek and more understandable to those who know the Greek language, but for those who will give the time to this book that it requires and who are interested in the dramatic presentation of such high and idealistic thoughts, the book will be a real treasure. The first edition of this book is limited to only one thousand copies, each of which is numbered, and it is possible that even these thousand copies will never be completely sold for it is a book that makes an exclusive appeal to an exclusive class of persons. Each book is sent in a presentation box and sells for \$3.00 per copy. If anyone can afford to spend \$3.00 for a luxurious addition to his library, with the understanding that it is a book to be read only slowly and with profound thought, this is the book to purchase. It can be secured by ordering it through your book store and stating that it is published by the J. F. Rowny Press of Santa Barbara, California.

Sanctifying A New Home

Occasionally members have written to us stating that they are about to move into a new home or new house, or that they have just built a new home or house and wish to have some form of ceremony for dedicating it and sanctifying it.

We do not have any special ritual or ceremony for such a purpose, but it certainly is an excellent idea and should be carried out by every real Rosicrucian. I would suggest that in such a case the sanctum be one of the first things completed in the house so that on the occasion of moving in

permanently for the first night's residence therein, that after everything else is placed within the rooms and before the first hours of sleep are at hand the member go into the sanctum and in a prayerful attitude and with burning incense and lighted candles ask the Cosmic to bless the home and everyone who is to live within it and to permit continuous peace, happiness, health, and prosperity to reign in that home. I would then go into each and every room separately and slowly and sacredly and with a burning candle stand in the room and utter a prayer to the Cosmic to bless that individual room and its occupants. I would then return to the sanctum and offer a prayer of thanks and appreciation for the blessings already enjoyed and for the privilege of having this new home or new dwelling place.

Such a method of sanctifying the home and thanking God for everything in it and everything that may occur in it, is the only proper way to dedicate a new home. It should be dedicated to the good service, good-will and love that will radiate from it. It should be dedicated to God's principles and universal service.

In many of the Oriental homes there is a custom of adopting rules and regulations for the conduct of the home and in all of these regulations about eating, sleeping, the conduct of business and pleasure, the first rule laid down is "God is the first law." That should be the attitude of the Rosicrucian. Everything that is planned in life in connection with the new home or in connection with the individual should be considered from the principle that "God is the first law." This would mean that God and God's principles and ideals would be given consideration first before everything else. If the Rosicrucian concept of God is carried out and God is looked upon as being loving, kind, merciful, just, the kind Father of all human beings, and as the real Father of the home, and if it is understood that God loves smiling and happy countenances and approves of joyous music, singing, frivolity, and fun that is clean and wholesome, and likes everything beautiful or colorful, sunshiny, peaceful, and uplifting, the home can be made a place of attraction and an inducement to young people and others to stay within its walls and find all of the great joys and benefits of life.

Such a home should have among its other pictures on the wall certain inspiring productions of the Great Masters as lift the thoughts upward. In the midst of all of the modern and foolish music of the present time there should be some of the good and inspiring music of the Great Masters of the past, along with some of the simple, sacred melodies and folk songs that quicken the pulse of human experience. There should be flowers when they are available, plenty

of sunshine and fresh air, a reverential attitude each day in the appreciation of the blessings of life, a thankfulness for life itself, for sleep, for physical activity and ability, for the food and water, and for all of the great inventions that have been inspired in the minds of men and which contribute to our conveniences and comfort. There should be the occasional reading of sacred thoughts whether from the Christian Bible or other books. Once a week at least a paragraph of *Unto Thee I Grant* should be read to all assembled with a few minutes' discussion of its meaning so that it may become fixed in the mind. Some of the thoughts expressed by Jesus in the New Testament should be analyzed in the same manner. If the members of the home are members of any one of the Christian denominations, the principles of that denomination should be emphasized from time to time. If there are young members of the family, they should be sent to Sunday School or some school of sacred and spiritual thought. If the members of the family are associated with any other denomination or religion than Christian, their religion should be maintained. One night of the week should be set aside for the Rosicrucian sanctum hours and for study, experimentation, prayer, and concentration. No one should be allowed to visit the home that evening or during such a period except those who are attuned with and in sympathy with the Rosicrucian work. Sunday should be held sacred in regard to material activities, but there should always be song and music that is uplifting and inspiring for God does not intend us to maintain a pious attitude of despondence or of sadness. Just as the sun laughs and sparkles on the waters of the brook and sings with the music of the spheres, so there should be a joyous lilt in the heart of every Rosicrucian all the time, except when he is impressed with the sorrows of those around him and sympathizes with them. Even then he should try to bring a note of hope and cheer into their lives. Avoid in every way a false religious attitude or anything that is hypocritical. Do as you believe is right to the best of your understanding, but seek light and guidance in that understanding so that if you are wrong you may be corrected in your attitude. Do not assume an attitude that is not genuine and do not make the mistake of thinking that lip reading of the Bible and lip service in prayers constitute a truly religious attitude.

Make your home of that quality and nature that God and the Great Masters might step into it at any moment unannounced and find you prepared and worthy of meeting them, and make your life so that if any moment of it is the last in this incarnation, the thoughts in your mind, the motives in your heart, and the spirit that animates you will be that which you are ready

to carry across the borderline into the kingdom of Heaven. In this wise you will make your home one continuous dedication to God and the spiritual world, and you will be living the life of a real Rosicrucian.

Spreading The Light

Speaking of Rosicrucian publications in different countries and of Rosicrucian matter that is reaching the general public, it may be interesting to all of you and to many of our members to know that there are many ways in which the Rosicrucian teachings are reaching men and women in various walks of life at the present time. Take, for instance, in Washington, D. C. Here one of our members occupies a very important position in connection with the Federal Government, as do a number of our members in that city, and this Frater has the opportunity of writing a column each month in a magazine that goes exclusively to Government employees. In this column, written under a pen name, our good Frater has an opportunity of sowing Rosicrucian seeds which mean seeds of inspiration, uplift, and intriguing thought among the thousands who read the magazine. I have before me a copy of that magazine, and in this Frater's column there are so many good points that I cannot take the time right now to read them. There is this one outstanding paragraph, however, which all of you will recognize as being taken right from our teachings: "Whether Tom, Dick, or Harry believes in the laws Divinely made has no effect upon those laws; they just keep right on operating notwithstanding. It takes many years, maybe many lifetimes, to acquire wisdom and the road sometimes is a hard one, but that is what we are here for; to learn."

I am sorry that I cannot repeat here at this time the name of the magazine, or the name of the Frater, because I do not want to provide any opportunity for the enemies of Light to interfere with the continuance of this good work in Washington. There are a number of our members who are active in many departments in that great central city, helping to continue the cooperation of Rosicrucianism with good government, law and order, and the evolution of better citizenship and a higher civilization, which work was started in connection with governmental activities by the first Rosicrucians who came to America in 1694.

For many years many departments of the Government have been represented in our membership list. It may interest our members to know that during the days of the Great War and shortly thereafter, when the American Government found it necessary to censure all of the news that came from Europe and to censure all war-time

stories and propaganda matter to see that no injustice was done and no misinformation or important secret information was given to the public press, a staff of editorial writers and censors was created and maintained at Washington to take charge of this highly important feature of news service. The man who was in charge of that staff and whose opinion was highly respected in the determination of what constituted thoroughly patriotic and reliable news and what was dependable and serviceable, was one of our members.

All of the larger public libraries and many of the smaller ones throughout the United States and Canada, and some of the largest ones throughout the rest of the world, receive our magazine every month and put it upon the public reading racks. In many of these libraries the persons in charge are members of our organization or in sympathy with the work we are doing, and they go out of their way to offer our magazine or helpful books to those who are seeking for just the help that can be given to them in this way.

On the other hand, in a great many hospitals and sanitoriums, nurses and doctors are members of our organization and are very helpful in spreading the instructive teachings offered by our organization. All of this helps in bringing the greater Light to the knowledge of those who are seeking and we should all rejoice in this great help that is being given to the multitudes.

Foreign Books

And speaking of the spreading of our work into foreign countries I want to comment on the fact that some of our books are now being printed and sold in the Greek language. The first one of these in that language is *Self Mastery and Fate*. One other book called *A Thousand Years of Yesterdays* has been translated and printed in a large number of foreign languages and has a large circulation in most of the countries of the world. Our other books have appealed to foreign readers in many lands and publishers of all kinds have written to us in past years asking whether our books might be translated into foreign languages. To show the non-commercial spirit of our organization, we have given absolutely free privilege to these foreign publishers to translate and publish our books in foreign languages without paying us any royalty or any fee or providing us with any profits from any of the copies they sell. These publishers have written to us and told us this is the most extraordinarily liberal offer they have ever received from any American publisher whose books are so popular. The result has been that our books have been translated,

printed, and circulated in many languages and in many countries throughout the world, thus spreading the Light of our teachings among thousands of people who are seeking for just such knowledge. We would far rather lose the thousands of dollars of profits from the translations and royalties of these books sold in foreign lands, than to interfere with the spreading of the great Light among the peoples of those lands where such books are difficult to secure and are greatly in demand.

And do not forget that each time any of our new books are issued in the English language here in North America, we send copies of them to almost two thousand public libraries without any charge. The profits that accrue from the sale of our books to our members and others are used in the cost of printing thousands of additional copies to be given to the public libraries. We are perhaps the only publisher of books in the country that gives away so many hundreds of copies of each new book that is issued, and as most of our members throughout the country know, we invite our members to tell us of any library that wants our books and we will furnish free copies. If you have any doubt as to the popularity of these books, go to your own public library wherever you may live and ask the librarian to look into the record of such books as *Rosicrucian Principles for Home and Business*, *Rosicrucian Questions and Answers*, *Mansions of the Soul*, *Self Mastery and Fate*, and the others that are listed on the back cover of *The Rosicrucian Digest*. In some cases the libraries have asked us for eight and ten copies of some of these books because they have a long waiting list of persons wanting to read the books and they must have more than a few copies to supply the constant demand. This free distribution of books to libraries, hospitals, sanitoriums, prisons, and elsewhere, including the free distribution of *The Rosicrucian Digest* to the same places each month, constitutes an enormous expense, but it constitutes a typical part of the Rosicrucian work of spreading the Light.

The libraries throughout the country have written us the most appreciative and complimentary letters we have ever received from such sources. During the depression and up to the present time the appropriations given to libraries for the purchase of new books were cut down to the minimum, or entirely eliminated, and the libraries found it difficult to secure new books because in nearly every case all such books have to be purchased and paid for. Our plan, however, of constantly supply new books and duplicate copies to take the place of those worn out from constant use has enabled these libraries to add new books to their lists without any outlay, and they have looked upon it as the most liberal offer

made by any organization. Think of this and remember it when anyone speaks to you about the AMORC being a commercial organization because it publishes and issues books. Each time one of our members buys a book for himself or a friend, he makes it possible for us to contribute another free book to some library or institution, for the member by buying a book helps with his bit and to this we add our share and another book goes forward to help those who want the greater Light.

Rosicrucian Dogmatism

Frater Greenleaf of Oklahoma rises in our Forum and makes the following critical comment: "It seems to me that everything you state in the Forum, and which is later printed in the Forum Magazine, is intended to be a dogmatic presentation of your interpretation of Rosicrucianism. You touch upon all of the problems of life, and upon all the great principles of the universe, and make your statements with a finality that indicates that all of us as members of the Order must accept your dictum as though you had been appointed dictator for our organization. This is merely my personal opinion. I value the teachings, and have gained greatly from them, but I do not want to feel that I must accept your decisions and your statements, and act upon them without any analysis or reasoning of my own accord."

Well, now, Frater Greenleaf, you are very much mistaken regarding any form of dictatorship in connection with Rosicrucianism, and you are mistaken in thinking that the Emperor of the AMORC or any other officer is placing himself in a position to present any form of dogmatic teachings.

All of this was very carefully considered before we established the Forum, and before we allowed the decisions or comments of the Forum to be printed in the special magazine. When our members write letters to us and ask for our opinion or our comments in regard to any points that are of interest to themselves or any other members, we do not feel that these members are asking for the personal opinion of the Emperor or the personal opinion of any one of the officers. What we believe they are asking for is the Rosicrucian point of view, or a point of view that is in sympathy with the Rosicrucian teachings and the Rosicrucian ideals. Whatever answers are given by us in our correspondence or in our comments in the Forum are given in the hope that they will be helpful and aid in deciding mooted points. In neither the teachings nor our comments do we demand that our members must follow anything that we are teaching, or any recommendations

that we make, or any advice that we give. We have a right to assume that you are studying the Rosicrucian teachings, and doing so for the purpose of acquiring not only Rosicrucian knowledge, but the Rosicrucian point of view in regard to all matters; and we have a right to assume that the average member, if not every one of them, is anxious to apply the Rosicrucian point of view to the guidance of his own earthly affairs. We have no right to assume that our members are studying with us or writing to us for advice merely for the purpose of discovering what we think, or believe, or teach, and with no intention of ever applying such knowledge or being guided by it.

We realize that the average Rosicrucian is creating and building for himself a philosophy of life that will adequately and efficiently guide him and help him, and we understand or believe that the average member is building a personal philosophy out of the fragments of our teachings and our comments. There may be a few Rosicrucians—perhaps several thousand—who are following our teachings and our advice word for word, and letter for letter. This is not because we have attempted to force them to do so, but because they have found it helpful to do so. Perhaps the majority of our members accept and apply at least seventy-five per cent of our teachings, and our suggestions, and make them a code of life, and a personal philosophy that has enabled them to accomplish greater things than they have ever accomplished before.

We do find that those members who apply or accept and agree with only a small percentage of our teachings and our advice soon fall by the wayside and soon discover that they are not deriving from our work or their own philosophy of life the larger benefits, and the more direct helpfulness that could be their lot if they were more useful and general in their application of our teachings.

Our records show that the members of our organization who have attained the greatest amount of success, happiness, and contentment, through the economical depression, and who have passed through various local and national periods of epidemics and unfortunate conditions are those members who have been most careful and most precise in studying and adopting the Rosicrucian teachings. Nearly every one of these members has been a student of other systems of philosophy, metaphysics, or mysticism, before joining our organization, and yet was seeking for something that was more practical, more reliable, more dependent, and more efficient. Having found it in AMORC and having gladly and willingly adopted the teachings as the laws of their lives they have benefited in proportion to their careful adherence to the teachings. On the other

hand, those who have felt that they were qualified and properly trained or equipped with a superior understanding to discard a large portion of our teachings and only accept a few of its points, have not weathered the storms or met trials and tribulations as successfully as the others. In each and every great assembly of members, this question constantly arises, and it is always found by any sort of open discussion that the more exact and devoted students who are accepting the major portion of our teachings and making them their guide in life, are the best equipped in meeting the problems of life and have been most fortunate in attaining the things they have desired and in attuning themselves Cosmically and otherwise with the abundance that Nature provides in health, happiness, prosperity, and spiritual understanding.

Our Dogmatism

I feel sure that most of those who have attended the Forum, or who have read its report in the Forum magazine, have noted from time to time that the Emperor has been frank enough to state that on some points he has no knowledge, and in some other matters he can not attempt to decide or put forth any definite answer as a positive fact and a reliable principle for all to follow. On the other hand, a vast amount of matter comes before the Forum which the Emperor and other officers of the organization cannot answer and would not answer because it would have to be the expression of merely personal opinion dissociated from any of the teachings of the Order and, therefore, of no greater value than the personal opinion of anyone else. Such questions and requests for information are, therefore, answered individually in letters and never brought before the Forum and not printed in the Forum magazine. We do not intend to be and do not want to be dogmatic. If we say that a certain thing is so-and-so, we mean that according to the Rosicrucian point of view it is as we have expressed, and if we tell you to do something or not to do something in answer to your question, it is in accordance with the best Light we have through Rosicrucian teachings and Cosmic contacts. Each member has the right, the privilege, and our consent, of course, to do as he pleases in regard to the information, advice, or suggestions that we offer. They can be followed or ignored. We do not attempt to force our principles upon any member or to pry into his personal life and see whether he is rigidly following the teachings. If he does not choose to do so, he alone is the one who will lose by his arbitrary decisions.

The Forum is the Emperor's personal group of members who are asking for his interpretation

and his understanding of Rosicrucianism as applied to the things of life, and for that reason everything that is said in the Forum by him and printed in the Forum magazine is stated definitely and positively, or at least frankly, and the members and readers of the Forum may accept it or leave it alone, just as they choose.

The AMORC has no dogmatic creeds that its members must accept, but it does offer a code of living and a philosophical scheme of life that is practical and helpful. We feel, therefore, that Frater Greenleaf has wrongly interpreted the attitude taken by our organization and its officers in the discussion of these various points.

Worthy Applicants

We have spoken many times in this Forum regarding the various applications that are received from day to day or week to week, submitted to us by persons who hear of our organization through friends or acquaintances, and the manner in which these applications are examined and passed upon. Many of these discussions have had to be confidential, of course, and the details have not gone beyond the confines of this room. But here is a case that need not be held in secrecy for I will not mention the name of the applicant, and the story of it is of interest to many of our members.

It has been contended that no person has the right to judge the worthiness of another in his desire for greater light, and I am sure that all of us feel that the last thing that we would do would be to interfere with the realization of the life dream on the part of any sincere seeker. But, on the other hand, from the many previous discussions in this Forum you know that we do have to reject many applications from time to time out of absolute fairness to the applicant, and fairness to the standards of our organization. You know that we cannot accept the application of a person who definitely states that he or she is a dyed-in-the-wool atheist, or a member of a group or organization that is devoted to radical syndicalism, or destructive political activities. And we draw the line at those who are engaged in very questionable practices, and who appear to be beyond the pale of redemption.

We do not attempt to judge whether individuals are sinners, half-sinners, or partial sinners. We are all sinful. Many who are indulging in habits or practices that are partially unethical or partially improper, and who realize that their lives are not what they should be, may be brought to the portals of our organization and through their own desire to improve themselves they may be redeemed from the wrongful practices, and saved to a life of happiness and respectful activ-

ity. We must not forget that the purposes of the organization are to help men and women in overcoming their weaknesses, and not to furnish a golden throne or a hall of fame to those who believe themselves to be perfect or who admit themselves to be without sin. The organization is devoted primarily to the improvement of man, and we have never found a sincere seeker for its help that would not admit the need of improvement.

But as I have just said, we must be fair to ourselves and fair to the applicants, and we must hold the high ideals of the organization beyond contempt or disrespect.

Now in this morning's mail among the many applications that are being examined by the membership committee, there was one that was brought to my attention because it had been rejected. It was felt that either my Secretary or the Supreme Secretary should write this applicant a special letter of rejection, and at the same time offer him helpful and encouraging suggestions while returning his fee and application in a kindly spirit.

The application was signed by a man living in Nevada, and among the other details given on his application blank were the facts that he made his living as a professional gambler, and he had joined a number of "cults" in search of mysterious or helpful knowledge, and that he was born in 1865, of the white race, married, with no living children, and a firm believer in the existence of a Supreme Being, and with his mind open to all of the facts that may be revealed to him in our teachings.

Accompanying his application was a letter which read as follows:

"I received the book 'Wisdom of the Sages' last night, but did not open it and start reading it until this morning, and have just finished it at noontime. I am filling out the application form that was handed to me with the book by someone who thought it would help me. I have answered every question honestly and will lay my hand of cards face up on the table. As I have stated in the questionnaire, I am a gambler and have followed this practice for years. I have accumulated a lot of money in the game, and have retired several times. I once retired and entered the legitimate business world, and found that the word or promise given by a business man, as a general thing, was of less value than a 'tin horn.' Certainly the promise or pledged word of a gambler is always far more dependable than that of the average business man. I am a good 'loser,' and I take it 'as it lays.' There is plenty of money to be made here in this State, and it can be made easily and quickly but I seem at times to lose control of myself and do not know when to stop gambling, when to stop winning, and when to stop losing. When I play at any gambling game

I eliminate all percentages, and have an even break at all times. But I am in such a confused state of mind I cannot pick winners in other games. Now I have told you the exact facts about my personal problems. I am too old to work at any labor and could not get it because of my age, and must remain at my gambling. I cannot afford to take up the teachings of the Rosicrucians unless there is a chance for me to make a success of the teachings in my life."

Now the membership committee turned down this application with the following comments attached to his letter.

"His desire for the teachings is to enable him to make a success of his present methods of living, and therefore rejected."

Therein lies the real secret of the rejection of this application. The man was absolutely honest and frank in his statements, and we only wish that all applicants who write to us inquiring about the organization or who urge their friends to send in their applications would be as frank and honest as this "gambler." We know what he means when he says that he has found the word of the average legitimate business man less reliable than the word of the illegitimate gambler. But this man does not come to our organization asking that we help him to overcome his love for gambling, or to help him to overcome any of his weaknesses, but rather to help him strengthen the one weakness that has enslaved him for years.

In another few months this man will be seventy years of age, and most certainly it is too late in life for him to begin a career of hard labor, or to enter any new business field, and learn modern business methods, and apply himself to the building up of a profitable business that might become a great success. There are many things that he might do which would enable him to maintain himself so far as food, clothing, and shelter are concerned, and remain honest and active in legitimate business. He has spent too many of his years concentrating upon gambling and interesting himself in the theoretical laws of chance to be able to change his viewpoint readily. But even if we could help him break his desire for gambling and encourage him in occupying himself with some other business interests, the fact remains that his desire right now is to find in our teachings something that will help him to control himself and control his mind and clarify his thinking in connection with his methods of gambling, and for this reason every monograph and lesson he would receive from us would be scrutinized and analyzed critically for suggestions or ideas that would be helpful to him in this regard. Undoubtedly he would find various passages in our monographs that would encourage him in his belief that he could use some of the psychic laws and principles to help him in

being more successful as a gambler, and he would unconsciously or consciously cast aside all of the other ideas and principles in the lessons and select only those things which he thought would help him in his occupation.

The Mind a Peculiar Machine

The human mind is indeed a peculiar machine, and it ever seeks in its conscious and subconscious activity to support its fundamental beliefs and convictions. There are those who have no faith in the inspired origin of the Christian Bible, for instance, and who are convinced that it is unreliable, and merely a collection of traditions having no Divine authority. These persons often study the Bible laboriously, and more intently sometimes than those who have a sublime faith in it. But as they read it and analyze it, they consciously and unconsciously reject such passages, such inspiring thoughts as contradict their convictions, and they accept and greatly exaggerate the importance of statements that seem to confirm their convictions. The reformer who believes that the world is becoming more sinful hour by hour reads the daily papers and the statistical magazines with colored glasses, and sees in letters of brilliant colors those words on the printed page which confirm his beliefs, and he is objectively and subjectively blind to the statements which contradict his beliefs.

In our friendships we unconsciously select those persons who more or less agree with and express opinions similar to our own. In reading a story of fiction we admire most of all the story that seems to explain things and present ideas that are similar to those which we think are true or typical of life.

We naturally reject anything that is startlingly new or contrary to what we have held as being truth. I am reminded of what a very eminent and highly rapid and efficient proof reader working in the Editorial rooms of the *New York Evening Sun* once said to me while we were associated in newspaper work. He said that his efficiency in rapidly reading and correcting column after column of linotype matter in the wee small hours of the morning, was due to the fact that as the twenty or twenty-two inch strip of matter was placed on the reading board before him, his eyes seemed to magnify into letters of a huge size the words that were spelled incorrectly or misplaced. Even without having a copy reader sitting opposite him to read, while he followed the new matter from the linotype for correction, he could glance rapidly through any printed column and see the errors blazing forth as though in ink of a brilliant red. But the words that were correctly spelled and the letters that

were correctly placed were a mere blur to his eyes and he seemed not to see them.

Many of us go through life with a consciousness that seems to be attracted to the wrong things, the errors, the sins, the evils, and they become outstanding features. We cannot pass them by, and as we allow our consciousness to dwell upon them they grow in size and importance until they are like huge prehistorical creatures tramping through a field of dainty flowers and destroying all they tread upon, and ready to devour us in their savage brutality.

Why, we even have members who read our lessons and monographs with a subconscious search for errors in spelling or punctuation, and they frankly write to us and tell us that if the stenographers or typists employed in preparing our monographs have made an error on a page, the error stands out so boldly and with such a challenging attitude that the whole monograph seems to be spoiled by its dominant note like a siren blowing wildly in the midst of a peaceful assembly. They criticize the monograph for its occasional error and miss the beauty of the thoughts contained therein. That the error in itself is not as important or confusing as they indicate is shown by the fact that nearly every one of these critics will express that they believe that the word should be some other word, and usually they are absolutely correct, showing that the text of the matter plainly revealed what the erroneous word should have been, and that therefore they could have ignored it and derived all of the benefit from the paragraph in which the error occurred. But there the error is! To them the wrong word or wrong letter was like two black brilliant eyes surrounded with rings of white staring at them in ghostly fashion in the midst of the night and searching their very consciousness with beams of paralyzing magnetism.

The Power of Our Minds

We are all creatures of habits and beliefs, and we not only have a tendency to seek conformance of our beliefs and indulge in those things which support them or bring pleasure through them, but our whole lives are affected by these fundamental beliefs which guide us in our thinking and our acting. The man who is absolutely convinced in his outer and inner consciousness that alcoholic liquors are injurious to his health and incompatible with his life does not have to voluntarily and volitionally restrain himself from indulging in them, nor does he have to wilfully avoid being tempted by them, nor does he have to repeat affirmations and make resolutions to the effect that he will not indulge in them. He does not even give consideration to their existence. He may be surrounded at a banquet table

or a festive hall by wines and liquors that are freely offered to him. He may be surrounded by their effects and by their appeals. He may smell the fragrance of some of them. He may be where song and merriment are associated with them, and yet he will not have to fight against them for there will be no appeal and no conscious impression made upon him regarding them.

The one who is thoroughly convinced of the existence of an all-merciful, loving God whose laws rule the universe justly and with equal application to all, guides his life unconsciously in keeping with such a conviction and finds joy and happiness in this fundamental belief. He avoids those things which would be antagonistic to his belief without any effort and without any struggle. The one who loves music and understands music deeply and profoundly finds his feet wending their way toward good music wherever it may be found, and he will hear music and see music in places and things where others have never realized it existed. He will see in the form and color of art, in the motion and rhythm of sculptured and moving things a subjective impression of music and harmony. Inharmonious things will depress him, but he easily and naturally turns from them without effort and finds in the trees and the skys, the sunlight and shadows, the rain, and the clouds, and in the voices of people around him, in their smiles and their happiness, the reflections of music that rule out of his consciousness any realization of the inharmonies. Those of our members who have passed on to the higher Degrees and have become convinced through experiments, experiences, through contemplation and meditation of the fundamental truths contained in our teachings, find everywhere in life the compatible and supporting evidences of their truthfulness, and this brings joy, peace, contentment, and a harmonious life with health, vigor, and enthusiasm.

On the other hand, the man who is inclined toward pessimism, cynicism, through his beliefs in the increasing evils and weakness of the world, finds himself attracting these things to his affairs by his unconscious association with persons and places where these negative conditions exist, and his mind will exaggerate and vitalize the negative things to an astonishing degree until he becomes enslaved by the Frankenstein of his thoughts, living in fear and dread of unreal things to which he has given life and vitality.

For this reason, we cannot accept into our membership those who avowedly are seeking for confirmation of their erroneous beliefs, and unfortunate convictions. While they are still loyal followers of the path that leads into the shadows of life, and while they are still attracted by the negative conditions of the evil paths, they are unable to gain from our teachings and lessons that

which will be helpful to them. It is only when the self within rises dominantly above the erroneous beliefs and convictions of the past and demands freedom from its slavery, and with a joyous note in its heart asks for the greater light, that we can be helpful to the seeker and an efficient guide to the outer self.

When Alcohol Kills

I have just been speaking about those addicted to the drinking of alcoholic liquors, and I want to make myself plain as a representative of the Rosicrucian Order, and state very definitely again that the organization is not attempting to reform the personal habits of the people of this world, but we are very definitely devoted to informing our members of the physical and moral sins associated with the intemperate use of alcohol with the hope of leading them to a proper realization of its dangers.

It was claimed some years ago that alcohol in a few or various forms was absolutely necessary in medical treatment or in connection with some medicine or drugs. I remember that I was only a boy at school when one of the most wealthy and eminent advocates of temperance in New York City, a man by the name of Wardwell, I believe, gave a huge sum of money for the establishment of a hospital in New York where no form of medicine, drug, or other ingredient to be used inwardly or even outwardly would contain a drop of alcohol. Though still in my teens I was a deep student of physiology, and the comparative methods of treating the body in a normal way, and I remember reading much discussion regarding the failure and success of such a hospital, and most of the eminent physicians frankly predicted that such a hospital would never be as successful as others. Yet it did attain great success. Since those days many prominent physicians have taken the same view-point and it is doubtful if the leading medical authorities of today will argue that man cannot be healed or cured or helped in his physical illnesses without the use of some alcohol.

On the other hand, we have a mass of evidence that can neither be cast aside, rejected, nor classified as unimportant. This evidence clearly proves that the more alcohol that has been taken into the human body, the less power and ability has the human machine to resist disease, and still greater is its lack of ability to repair injured parts or to heal disease. In any surgical case the rapidity with which the healing follows is dependent upon the amount of alcohol that has been consumed by the patient in the past years. And those who have been strictly temperate and have never indulged in alcoholic liquors or

wines and beers, or who have indulged but slightly, have the greatest opportunity for rapid recovery, and a freedom from any unfortunate results from the operation or any injury that has destroyed any part of the body.

It may be all right for the average person to say that he or she can drink a certain amount of alcoholic liquor without any apparent injury to his health, or the perfect standard of the body. So long as no serious illness attacks the body, and so long as no need for surgery arises, and so long as no accident occurs that injures any part of the body these persons who indulge moderately or greatly in alcoholic liquors may appear to be safe and immune from the disastrous effects of alcohol, but there is apt to come a crucial time in the life of every person when the smallest amount of alcohol in the system becomes the deciding factor and often painfully so.

Very often persons are suddenly injured in an automobile accident, a fall, a small cut, a bruise on the heel, an injury to a toenail, a cut by a razor blade, or any one of a thousand other little or great things that subject the creative powers of the bloodstream to their greatest test, and if there is an impoverishment of the blood through even the slightest indulgence in alcohol, the blood is unable to meet the test, and either the proper healing does not take place, or a form of poisoning sets in and the patient succumbs to a secondary condition resulting directly from the effect of alcohol upon the blood and the general system. Very often major operations that are found to be absolutely necessary are looked upon by physicians as hopeless, so far as a remedy is concerned, because they are aware of the fact that the patient has blood that has been contaminated by alcohol, and that with this condition in the blood, recovery from the operation or the prevention of contamination at the time of the operation is impossible.

It behooves everyone, therefore, to keep the blood as free from this highly destructive and dangerous element as it is possible to do so. How much alcoholic liquor an individual may consume from one end of the year to the other without contaminating the blood seriously is a matter that no one can decide, for naturally much depends upon the condition of the blood of the individual, his constitutional strength, his age, general environment, and the amount of indulgence. The only safe rule is, if indulged in at all, to set the use of alcoholic liquors at the extreme minimum. Even in cases where so-called colds result in bronchial troubles, pneumonia, or tuberculosis, the blood that contains too much, or sometimes just a little alcohol, is unable to assist the patient in recovery.

The non-use of alcoholic liquors is not in and of itself a guarantee of perfect health, for there

are other things that must be taken into consideration. One may leave alcoholic liquors alone and yet violate all the other laws of eating, drinking, sleeping, and living, and become impoverished in vitality and subject to many illnesses. But one thing is certain: the avoidance of alcohol in the system is an outstanding and dependable help in maintaining health and in the recovery from disease and injury to the human body, and its effect upon the brain and consciousness is just as serious as it is upon the blood and tissue.

The Life of Jesus

From many parts of the world, we are constantly receiving letters from eminent persons stating that they have found in ancient records and books traditional stories and otherwise much verification of the facts contained in our book, "The Mystical Life of Jesus." Some of these letters are intensely interesting, and it is wonderful the manner in which some books can describe places and conditions under which this form of verifying evidence has come to them. I think one of the most interesting of such letters is one which I now have in my hand, and which I will quote to you as follows:

"It may interest you to know that in 1906 I sat high up in the Caliphate mountains of Mindanao, some six hundred miles south of Manila, and six hundred light years, by the reckoning of Omar and Harous al Raschid, from conceptions Occidental. There was a Moro dato beside me, sitting cross-legged, and suspended like a figure in the cradle of time. His name was Dato Mandi, and though his father, Dato Ali, was sought after most diligently by hard-bitten cavalymen who intended to ventilate him fore and aft with lead, the son sat there with an ancient Greek Bible in his lap. It contained the Book of Jasher and the Apocrypha and was highly prized by this Mohammedan, who had carried a swagger stick in the halls of Oxford, after digesting the Koran, and learning the art of making coffee properly, in the city of Constantinople. He said the Bible had been given to him by a Buddhist, though I had reasons to suspect that a bolo had something to do with the acquisition. But while the vampire bats were darkening the skies in their evening trek to the mango trees on the coast he gave me an explanation of the crucifixion and the resurrection identical with yours, as published in "The Mystical Life of Jesus."

Some Questions Answered

I think that it is time that we answer a few more of the many questions that have been submitted during the last few sessions of our Forum.

Brief, pointed questions of a general interest to all of our members are always appreciated, and we like to help to spread definite knowledge and information in this manner.

Madam Blavatsky's Twin

A number of persons have written to us stating that recently in some obscure or so-called unveiled literature and correspondence of the past, there have been given to the public some extracts from the writings of persons claiming to have been intimately associated with Madam Blavatsky, in which the strange inference is made that there was another woman living during the lifetime of Madam Blavatsky who looked a great deal like her, especially in a softly lighted room, and who spoke like her and who often held meetings or seances or mystical sessions, and did many peculiar things some of which were undoubtedly fraudulent, and that this woman was responsible for having created the bad reputation that Madam Blavatsky attained among research workers. Some even intimate that this woman may have been a twin of Madam Blavatsky.

Now I would like to say in regard to this sort of thing that it sounds to me very much like some form of propaganda being issued by no competent representative of the Theosophical Society, and probably by no representative of that organization at all, but from some outside source, and for some ulterior or insidious purpose. It would be strange indeed that it would take all of these many years for the intimate associates and friends of Madam Blavatsky to discover or reveal that there was a second person who was responsible for the charges brought against Madam Blavatsky in her lifetime. We know that there was no actual twin, and there is no record of any woman ever associated with Madam Blavatsky that looked like her, and certainly none who was ever permitted to hold seances or meetings and pretend to be Madam Blavatsky.

Furthermore, the charges that were brought against Madam Blavatsky were not the result of any actual fraudulent practices that were committed by her, or anyone else. They were the result of deliberate falsehood and misrepresentation accompanied by some misunderstanding of some of her teachings and they were presented to the public for the purpose of injuring the good work being done by Madam Blavatsky and by her society. One or two of her household associates or servants, and possibly one or two of her friends united in this conspiracy, just as a few persons today in all parts of the world are united in personal efforts to injure other persons and other organizations for purely selfish reasons.

No defense of Madam Blavatsky is any longer needed, nor any explanation of what she did or did not do to warrant the presentation of the charges that were made against her. They have long since been considered by every thinking man and woman as unfounded and undeserved. Therefore, this new whispering campaign offered under the guise of a defense and explanation of Madam Blavatsky's conduct must have some other ulterior purpose. And our advice is that everyone who hears it and learns anything about it should think reasonably and rationally before being influenced by it in any manner.

Poisonous Vibrations

A number of inquirers have asked whether it is true that any person emanates vibrations from his body in the form of an aura or otherwise which are contagious and able to poison the blood and flesh of another person or set up a diseased condition.

In answer to these questions we want to say that while the vibrations of one person may be slightly inharmonious to another, and wholly lacking the harmonious qualities that would make them good healers or nurses, this inharmoniousness of the vibrations can never result in the disastrous conditions inquired about. The vibrations of another person may be inharmonious to you, but they cannot be poisonous to you, and cannot set up a diseased condition in another body in the manner in which the question suggests. The vibrations of some persons may be quite negative to other persons and cause them to feel ill at ease or even annoyed in a mental or psychic way, but certainly the vibrations would not be destructive and would not be creative of any pathological or physiological condition that could be called a disease. Such ideas are the wild, far-fetched imaginings of so-called occult students who are doing nothing more in this modern world than bringing mystical studies and investigations into bad repute.

The Sufferings of Animals

A number of members have asked the question whether the soul cries and agonies of animals can leave the same lasting impressions in certain environments and places that are left by human beings. Some of these questioners state that they and others have visited rooms in hospitals and homes where persons have lived for hours, days, or weeks, in considerable pain, and that upon entering such rooms weeks after the suffering one has passed through transition, the depressing vibrations could be easily sensed and would cause considerable depression in the spirit and emotions

of those who attempted to live or sleep in such rooms. They want to know whether the same suffering on the part of animals would leave the same impressions in rooms.

In some of my journeys through Europe, I found it also necessary to visit the city of Toulouse in Southern France, where I not only received my first initiation in Rosicrucianism, but contacted very marvelous points of help in connection with our work. In that city there is one ancient Cathedral that is dear to the hearts of all mystics, because of its early associations, and in the underground part of it there is a crypt in which the caskets of many martyrs are located, and the bones of many who sacrificed themselves in great suffering to their faith. No one can visit this huge crypt and pass around among the caskets and ancient relics without feeling in a few moments the horrible depression of the souls that suffered there for many days, weeks, and months, especially during the religious wars and periods before then. There are many such places as these in Europe, notably the catacombs under the surface of the land through which I have traveled and made the first moving pictures that were ever made by tourists in such deep and secret lanes many miles long, flanked on either side from floor to arch ceiling with the coffins and resting places of martyred Christians and others. And all of us have had the experience of spending a night in some room where a previous occupant had suffered long and intensely and left behind the spiritual or psychic impression of that suffering.

But animals do the same thing in this regard. Their souls, primitive in unfoldment, are nevertheless as intensely and as directly psychically connected with the Cosmic as are the souls of human beings, and their sufferings and pains and agonies can leave a registration that is keenly sensed by the developed mystic.

Years ago, in fact in the latter part of 1917 or early part of 1918, we took over a very large and foreign looking building on West 23rd Street in New York, for our New York Grand Lodge Headquarters, which had originally been built as the Lily Langtry home and was a very famous replica of a French villa. Although it was unoccupied when we rented it, and although much time and money was spent in redecorating the rooms and reconstructing many parts of the place, it was not long before we sensed very keenly the horrible vibrations of depression, cruelty, suffering, etc., of animals as well as of some human beings. Upon investigation we found that many, many years previously, during a period when the villa was unoccupied, it had been temporarily used as a research laboratory and clinic by the Pasteur Institute, and in many of these rooms vivisection had taken place, and

experimental serums injected into animals of all types for the sake of discovering and perfecting various methods of preventing and treating disease. Some patients suffering from various forms of disease had been treated there during their periods of agony and pain, but most of the rooms had been used for the care and surgical experimentations on animals. And undoubtedly in those rooms for many hours, days, weeks, and months, a large number of animals passed through the torments of Hell at the hands of scientific experiments.

I do not intend my remarks to mean that I am out of sympathy with experimental research, and that I am condemning all forms of vivisection or the use of animals for the discovery of serums and methods in surgery that will be beneficial to human beings. I am merely stating the facts. There was intense suffering here and it left its mark in the vibrations in every room, and the caretakers of the building who lived there, and who were members of the Order, and those of us who worked late in the evenings and tried to use certain rooms for meditation and concentration, became keenly aware of the soul cries of many little animals, and it required a year or more to cleanse that place of its vibrations, as well as of its many other objectionable features and make it really satisfactory for our work.

Anyone who has ever approached a slaughterhouse where steers, sheep, lambs, or other animals are killed and cut up for meat, knows that as one comes within the aura of the place there is a very distinct sensation of depressing vibrations, even though the place may be unoccupied and may not have been used for several weeks or months. If the place is one that is being used at the present time, although unused on the day of the visit, the vibrations are just that much more intense. I have seen such places and been in the actual slaughtering room and felt that a half hour within the walls of such a place would almost de-vitalize me, and I have left when I saw the steers and sheep locked up in adjoining yards or pens and being led by ropes toward the slaughterhouse resist and cry and scream and fight and become startlingly maddened through what they saw with their eyes, as indicated by the terrified expression of their countenances. These animals not only sense the vibrations a few hundred feet away from the place as they are led toward it, but they can see what we cannot see and sense the so-called spirits or consciousness of the animals that went ahead of them and suffered agony and transition. These same animals could be led backward to open spaces without any difficulty, they could be led in the pens without difficulty, but when led toward the slaughterhouse, even in a kindly way, they would become infuriated and stare with a glassy gaze at the wing of the

building where the slaughtering took place, and would fall on their knees almost paralyzed with fright. Horses would rear and become frightened when approaching the place either in harness or out of it. And little children would avoid the place because of something they felt.

It is a mistaken idea to think that only the highly developed human being is capable of registering his emotion and the deep inner thoughts of his mind upon his environment. The souls of all living things are attuned with the Cosmic and the primitive form of these souls makes little difference indeed in regard to the working of the natural laws of the universe. Pain, and the cries of the soul are things which will come to all living creatures, and when they are caused by a lack of mercy, a lack of sympathy, and by wilfulness on the part of others to injure them and cause them to suffer, there is an extension of their consciousness and of their vibrations of pain and sorrow that leaves an unchangeable condition in the place where these things occur.

Animals That Speak

This leads me to another group of questions that have been asked by some of our members in regard to various animals in parts of the world that have been reported as being able to speak in the German language, English language, or other languages.

I have read some of these reports, and while I can in nowise support them as true, because I have no evidence with which to do so except reports that have been sent forth, it appears from these reports that some animals, if not all, are able to understand spoken words and even mental thoughts on the part of human beings, and that they comprehend more than we realize, and have the ability to think and remember but not the ability to express themselves as we do. On the other hand, a few animals under intense pain or under some excitement seem to have suddenly acquired the ability to change their guttural sounds into words of the language being spoken around them, and some of these animals have suddenly stated certain things in an unmistakable manner. Some of the fantastic stories told and which may be true, for all I know, are to the effect that dogs and cats, and especially dogs and horses, have suddenly proven that they understood all that was going on around them, and all that was being said about them, and that some highly developed intellectual dogs have suddenly burst into some German or English language and have said what they believed. It appears from these records that animals told those who were annoying them, or who had caused them pain and suffering, that they understood all that was go-

ing on, and in this way urged those persons to discontinue their annoyances and to understand that the animals could talk among themselves and could communicate ideas and understand what was being said about them. To what extent these animals are able to do such a thing I am unable to say, but even if the stories are fantastic and untrue, they point out a great moral. If any of our members or any readers of the Forum magazine have any further records of animals who have suddenly spoken an intelligent language, I would like to have these reports brought to my attention.

Fear

We have said over and over in our Forum discussions that one of the great emotions which affects man in so many ways, and especially enslaves him and holds him down and prevents him from exerting many of the great powers that lie dormant within him, is the emotion of fear. Not only is the fear of so-called death a great restraining influence and a great modifying influence in our thinking and acting throughout the whole of life, but the fear of criticism, the fear of being considered bold, unique, distinctive, original, or outstanding in any way, holds back many persons who are brave in their heart but fearful in their actions. It is surprising when one discovers how many young men and young women starting out in the business world are afraid in the first years of their experience to exert the personality, the distinctive thinking, the special powers or abilities that they possess. Many a man or woman who has the ability to initiate or originate and organize certain important changes, or to test new ideas and methods, is restrained from doing so because of the fear that he or she may be considered too bold or too anxious to succeed in the face of the position of influence held by senior employees in the same department.

Many a young physician, attorney, or professional man is fearful of stepping out of the old ruts and old ways, because he may make people think that he is seeking fame and fortune too rapidly. And then there is the fear of the spotlight, the fear of public criticisms, and a degree of self-consciousness that causes many complex fears to arise and act as a barrier to progress.

But there are other fears that influence and affect our lives in many ways, and I recently heard of one of these kinds of fears that is typical of the action of the mind in man working strongly against his own best interests.

All of us are prone to be suspicious and doubtful in regard to the things that are unknown or strange and mysterious, and we are apt in our doubting attitude to come to false con-

clusions and convictions until we no longer doubt something but have a firm, fixed conviction that is of the very opposite or negative side of the whole matter. Many persons have had doubt about the efficacy of certain forms of treatment offered to them by physicians. This doubt gradually through fear became transmuted into a definite conviction that some forms of treatment were harmful and from that moment on the treatment could do them no good for they closed the doors of the consciousness against any benefit.

Suspicion and doubt are like little seeds that we plant in the soil and certainly there is no soil more fertile than the human consciousness and human mind. The little fairies of our childhood can be developed into huge monsters like Frankenstein's that haunt us not only in our night-time dreams but in daydreams and in all of our waking hours of activity. Such monsters, born of fear and doubt, enslave us and whip us and beat us into the dark recesses of life where we attempt to seek protection and seclusion. Very often the course of our entire life is changed by the sudden realization that the little seed of doubt planted yesterday has become overnight a huge Satanic beast that is driving us out of our peace and harmony, out of health and happiness, into the very hell fires of life.

Let us turn to this particular incident now before us. One of our members was asked to give metaphysical and Cosmic treatments to another member who had been suffering from some peculiar fear complex or obsessional idea that had caused illness and enslavement for many, many years. Our member proceeded to give excellent advice and treatment and the other member began to improve in the many ways in which improvement rapidly comes about through Cosmic and metaphysical treatment in such cases. Even after ten days' treatment there were marked results that pleased everyone. Then suddenly the seeds of suspicion, doubt, questioning, and fear were planted in the patient's consciousness by his own analytical mind, with the help of foolish ideas which he had allowed to be registered in his consciousness through the reading of unreliable books and silly articles in the magazine section of the Sunday papers, etc. That idea of doubt evolved itself into a fear of what methods were being used by our member in helping him. He began to suspect that the change taking place in him was too great and too wonderful to be due to any ordinary methods and that some weird power was being used, and then his little seeds of fear and doubt blossomed overnight and he developed the magnificent conclusion that hypnosis had been used upon him and that it would affect him all his life and enslave him and that the member who had been treating him had a

hypnotic power over him. This became an hallucination with him and he wanted the treatments discontinued, and abruptly closed the door against any further help.

It is always those who know the least about hypnotism or hypnotic influence who talk the most about it and have the greatest fear of it. But that is true of everything in life. We fear that which is unknown to us. It is the unknown in life that constantly torments hearts and enslaves all individuals. The unknown happenings of tomorrow, the unknown outcome of court actions, the unknown influences of the planets and of the heavens, the unknown God of the universe, the unknown stock market quotations, the unknown plans of the employer to make changes in his business, the unknown results of an election, and the unknown things in all matters of life are the ones that cause mental disturbances, worry, hesitancy, and fear. As soon as we know a thing and understand it, it loses its power to enslave and frighten us. With knowledge comes a power to protect or overcome or to transmute things which annoy us and cause us concern.

Hypnotism

The true facts regarding hypnotism would have caused the Frater referred to above to refuse to let such an hallucination haunt or hurt him. It is not true that a person can be placed in a hypnotic state and enslaved by hypnotism against his will and without his cooperation and knowledge. It is not true that a person can be hypnotized once willingly or unwillingly and forever after be made to obey the whims, fancies, and dictates and desires of the person who hypnotized him. It is not true that a hypnotic influence once exerted on a person leaves that person forever weak mentally or otherwise. It is not true that through simple methods of hypnotic influence exerted casually or wilfully by anyone without our cooperation or knowledge, we can be made to say things, hear things, and feel things that are unreal and not actual. And furthermore, it is not true that everyone who has a magnetic personality or brilliant eye or positive disposition possesses hypnotic power and can influence people around himself at his will and without the other person's knowledge or understanding.

To be hypnotized a person must cooperate and must understand that he is going into a hypnotic sleep or under some form of hypnotic influence. Of all the power that is used, the patient himself must use 75% for he is the one within whom the influence must develop. He must relax and overcome his natural desire to combat it. It must submit willingly, intelligently, and sympathetically at the very start or there can be no finish to the state of hypnotism. He must have faith and con-

fidence in the person who is doing the hypnotizing and must agree to it beforehand. And the person who is using this influence must understand all of the psychological laws and apply them intelligently and with the cooperation of the other person. All of this has been proven in thousands of test cases and it is only in the Sunday papers or in the foolish writings of books of fiction that we read of such influences as Svengali exerted over the beautiful singer. Hypnotism has its place in the clinics and hospitals and in the operating rooms in the hands of a competent surgeon, with the cooperation of a psychologist. It has its place in experimental psychology. But it does not have any place in metaphysics and is not a part of any metaphysical system. It is not the best or the most efficient manner in giving any treatments or correcting any habits. It is almost taboo with all real workers in the mystical and metaphysical laws, and there is probably not one person in a million in the world today who knows how to properly apply hypnotism or has any so-called hypnotic power.

I know there are some who are going to disagree with me on this subject and to prove that I am wrong they are going to quote from many books such as the one published by T. K. called, *The Great Psychological Crime* and similar books, all of which were written years ago when hypnotism was a popular subject and looked upon as a weird thing simply because the average physician, scientist, and psychologist knew nothing about it and anything anyone wrote on the subject was considered as absolute truth.

Anyone who allows the good work that is being done for him through metaphysics to be abruptly ended because he is fearful of hypnotism or hypnotic influence is simply closing the door to the best help that might be given to him. But, as I have said above, we are all constantly closing doors to many blessings and many benefits in life through the stubbornness of our own personal convictions and false beliefs which create fears in our hearts and minds and make us positive in our convictions towards things about which we know nothing at all.

This Sad Old Earth

I hope that all of our Forum members and readers who live in lands where the freedom of speech or thought, and freedom of proper actions

are properly appreciative. Very often most of us forget that we really have blessings in the way of freedom that many thousands or millions of people in other parts of the world do not enjoy.

For instance, I have before me here a letter from one of our foreign officers living in a country (which I cannot mention here) where such freedom as we enjoy here and in other parts of the world is not enjoyed. He tells me in this letter that he cannot write to me often because he has to constantly keep in mind that everyone of his letters going through the mail is opened and read by officials and that every secret organization or fraternity of any kind, no matter what its nature, is under a ban in his country because of the suspicion that it might eventually participate in political matters. He tells me in his letter that our good Frater Nicholas Roerich, on his way from Tibet and India, has passed through his country, but he says he must not tell us what he talked about and in writing back to him we must not refer to Nicholas Roerich or admit we heard anything about it.

He says he received our magazine safely enough because it is opened and found to be free of political matters, but it is about the only communication that can reach him from us containing any of our reports. He asks me, in personally writing to him, not to sign my title as Imperator for that would start all sorts of trouble, and he says that he dare not sign after his name any of the seals or marks of his office or identification of his position in the foreign organization. He also says that he cannot discuss with me the representation that his branch of the work had in the great conference and congress in Belgium, nor should I refer to it in my letters to him. He says that even the ordinary salutations to an officer at the beginning of his letter would cause his letters to be destroyed or held up, instead of passing through the mail. His letter to me is so veiled that anyone reading it would not know what organization he is talking about, and that is probably why they allowed his letter to pass their censorship. No wonder the Rosicrucian work is developing so slowly in some of the countries where such conditions exist. But how thankful all of us should be that we have certain liberties and freedom of speech—even though some violate this by breaking all of the rules of ethics and good taste in their public speeches, especially in connection with political matters.





COME WITH ME ON AN . . .

Adventure into the Mental World

¶ There is a lure to tales of embarking on a journey to strange lands, or setting out in search of a place whose known location is but a crude tracing on a time-worn parchment map. One can also easily imagine the crackling of underbrush as it is tramped beneath the cautious feet of intrepid explorers as they wend their way through Nature's living barrier—the jungle. A cold chill can be felt as one reads of gurgling water rising over a daring diver as he slowly sinks to the inky bottom of an inlet in search of pirate loot aboard a galleon now embedded in the shifting sands of the sea. But none of these challenges the imagination to pound quite like an adventure into

tion, quickens the breath, or causes the the unknown—the mental world.

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